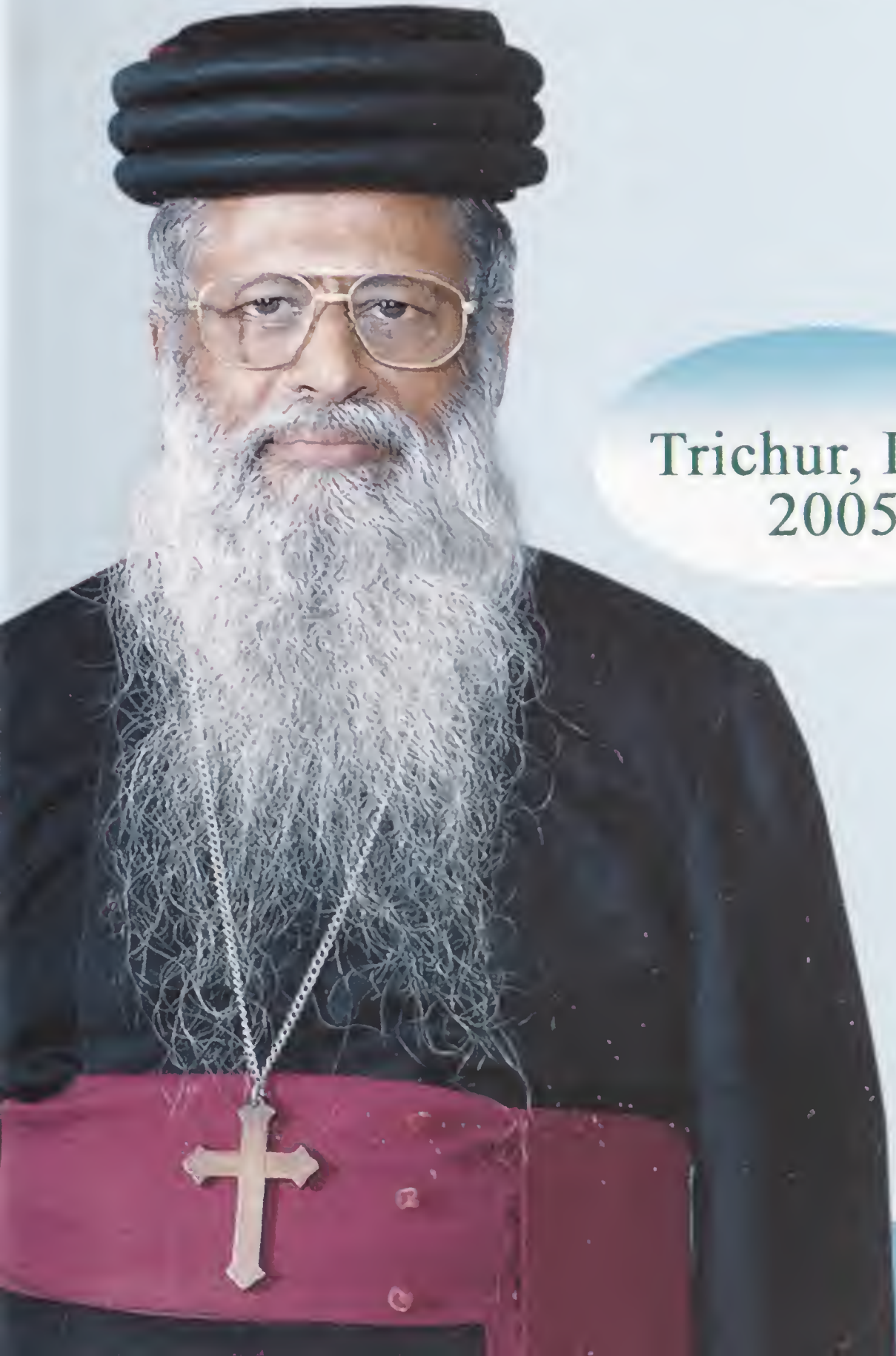
UAE via UK & USA

A TRAVELOGUE

DR. MAR APREM

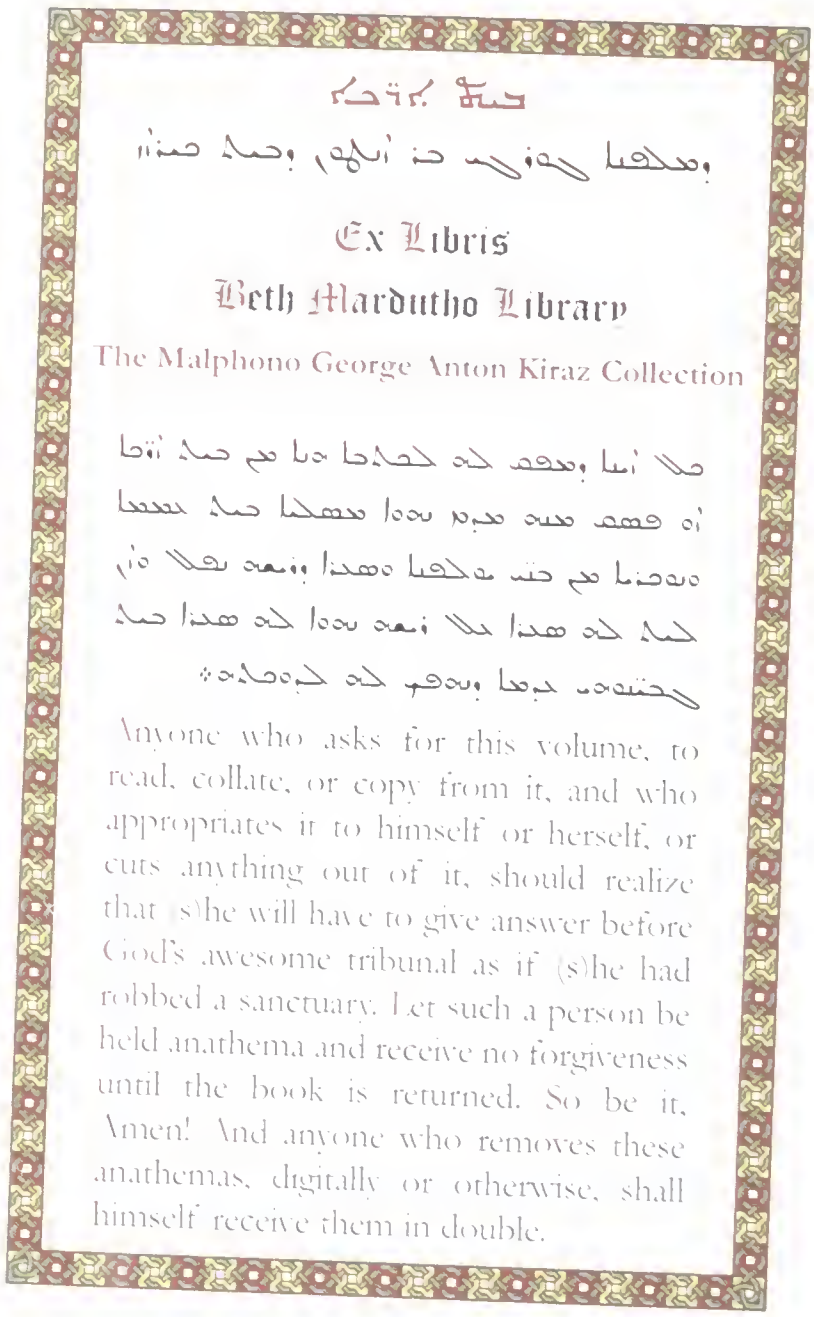


Trichur, India
2005

SIR BANI YAS ISLAND NEAR ABU DHABI (PAGE 122)

AL-DUR NEAR SHARJAH (PAGE 124)

UAE via UK and USA


Ex Libris
Beth Mardutho Library
The Malphono George Anton Kiraz Collection
Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

UAE via UK and USA

— A travelogue of five trips in 2003 to 2005 —

Mar Aprem

TRICHUR, INDIA
2005

UAE via UK & USA
(English)
A Travelogue

Author.
Most.Rev. Dr. Mar Aprem B.D., M.Th., S.T.M., D.Th., Ph.D.
Metropolitan's Palace, Thrissur- 680001
Kerala, India
Phone 0487-2420978
E- mail: **aprem@vsnl.com**

Copyright: Author

Date of Publication : 9 October 2005
Number of copies : 500
Number of Pages : 140

Printed at : Mar Narsai Press
High Road, Thrissur –1

Published by : Mar Narsai Publications
Thrissur 680001

Price : Rs.50
$3 (Outside India)

ISBN 81- 902205 –2-7

Contents

		Page
	Detailed Outline	6
	INTRODUCTION	13
	FOREWORD	17
I.	Germany, USA and Rome *October 2 to November 2, 2003*	22
II.	In Orlando and Chicago *March 4 to 17, 2004*	29
III.	In Nine Assyrian Churches in USA *July 2 – August 30, 2004*	45
IV.	London in November November 12 to 23, 2004	83
V.	To U.K. & UAE April 6 to 23, 2005	98
	Books by Mar Aprem	125
	About the Author	128
	Photographs	129-140

Detailed Outline

Chapter I. **Germany, USA and Rome.**
October 2 to November 2, 2003

45th foreign trip. Germany. Pastor Dr. Karl Heinz Kuhlman.650th anniversary of the Church at Arenshorst near Osnabruk. Going to Chicago. Assyrian Qurbana in Yonkers. Geevarghese Emmatty. San Diego.
Miriam and Tony Katzdorn. Baptism of Dane.Return to Chicago. Qurbana in the St.John Assyrian Church. 27th anniversary of the consecration of the Catholicos Patriarch Mar Dinkha IV.. Dinnner at Hanging Gardens. Preparing a list of ordinations conducted by the Catholicos Patriarch.
October 23rd flying to Washington. Stay with Dr.Sanford. Stay with Mathew Chakola in Frederick. Sunday service in the United Church in Washington D.C. Scholarships to the students of the Chaldean Syrian High School, Trichur.
On October 27th flying from Washington to Rome via Chicago Assyrian Vatican dialogue. Co-chairman. Lunch with Cardinal Walter Kasper.. His successor as co-chairman becoming Cardinal in Vancouver. New co-chairman Bishop Brian Farrel. Five priests of the Assyrian Church studying in Rome.

Chapter 2. **In Orlando & Chicago**
March 4 to 17, 2004

My 46th foreign tour. Mileage Plus credit card of the United Airlines.. Bombay to Chicago via Frankfurt.International Society of Poets. Many contestants for $20000. cash Prize. All

ot the silver trophy and the medallion.Six basic elements of dging the best poem.
re you Bishop Tutu ? Stay with my sister Leela. :.Dr.K.P.Geevarghese. Movie the Passion of the Christ.
larch 10, 2004 picked up at the Chicago airport by Fr.Antwan atchin.. Description of Chicago. SEARS TOWER, 103 floors, ne of the five tallest buildings in the world. Working on the iography of Catholicos Patriarch Mar Dinkha IV. Stay with ie Patriarch.in Morton Grove..Qurbana at St.Andrews parish. wn building not yet. Fr.George Toma, vicar of this new Assyrian arish in Des Plaines. Mr.Martin Mirza, President of the ommittee. Dr.Asha Furlow and Sanil Mooken. Breakfast after urbana. Nephew of former Senator John Nimrod asking for ssyrian votes to become Judge.
r.Samuel George, Mar Thoma priest living in Des Plaines gave inner. Mrs. Juliet Kasha. Ramsen Kasha. Voice From the East nagazine published from Chicago since 1982.
March 17, 2004 Flew from Chicago. Reached Trichur on 19th March.

Chapter 3. **In Nine Assyrian Churches in USA.**
July 2 to August 30,2004

Letter of the Patriarch Mar Dinkha IV summoning the 9th Holy Synod in Chicago. To Yonkers , New York. Fr.Jos K. John , Madras.. Lufthansa. Sea Food Meal.. Fr.Gewargis Suleman. On July 3rd engagement of Miki (Thomas)Emmatty. Holy Qurbana on July 4th Sunday in Mar Mari Assyrian Church, Yonkers, New York. George Mooken wife Elsy, son Jos Mooken and family..Fr.Dmitri Eskander, retired priest.Elsy & Dr.James

Kidangan. Fr.Alappat, Syro- Malabar priest. I accepted invitatio to speak about our Church to his Kerala congregation in th area. On Friday 9th July Simon (Babu) Thermadom drove me t New Britain parish.

On 11th July celebrated Holy Qurbana in St.Thomas Churc New Britain Connecticut. Fr. Gabri Brakia and Deacon Rober Fr.James Crawly conducting English service on Saturdays Mrs.Ramona George. Cemetery since 1952. Celebrated Hol Qurbana on Sunday 11th July.Deaconnesses. Breakfast afte Qurbana. Return to the Church in Yonkers and to the Newar airport. Fr.Brakia fast driver. Speaking on the Mobile whil driving.

Flight from Newark to SanFrancisco.. Dr.Davy Emmatty an his brother Willy and wife Omana met me at the airport. Dr.Joh Nadakavukaren and wife Priya. Ignatius John, nephew o Fr.M.I.David. Dr.Davy took me to the house of Anju and Sona. enjoyed the 2nd birthday of Sneha During the stay there I visite Mitu Thimothy and husband. Then I moved to Joy Mulakan an wife Saje. They had moved to a new house in San Ramon, It is posh neigbourhood.

On 18th July I celebrated Qurbana in St.Joseph Cathedral i San Jose. Fr.Samuel Dinkha, the vicar, assisted along with some deacons. Bishop Mar Bawai Soro, local Bishop was present there to officially welcome me. Although they offered a stay at a hotel, I preferred to stay with my friends. I stayed with Biju Jos and Sumi. Sumi's mother's father David is the elder brother of Bishop Poulose Mar Poulose.

On 22nd I moved to Turlock to the house of ZINDA editor Wilfred Beth Alkhas. Turlock Mar Addai Shleeha Church. On

23rd July Dinner in honour of Bishop Mar Yosip Sargis. Bishop Mar Daniel Yako of the old Calendar group was there.

On Sunday 25th Qurbana in Mar Zaia Church in Modesto. Shamasha Shimun Amadin..Breakfast after Qurbana. Qasha Kando Kando. Donation for ambulance and cash for the Mar Timotheus Charitable hospital. Fr Eshai Joseph, old friend came to see me. He ordered 100 sets of Hudra which he later cancelled. Invitation to the picnic of Assyrians from Ada Gora, Urmia, Qasha Joseph Arsanis ordained in Trichur in 1939.

Dr.Sargon Dadeesho's Television. Ann Margaret Yonan interviewed me. It is situated in a place called Ceres which is between Modesto and Turlock.

Qasha Oshana Kanon was there. I was interviewed by the Assyrian Sat programme which was televised alive with phone-in facilities. I was happy to answer the questions asked from Chicago and other places. The TV interviewer showed on the screen the cover page of my 62nd book **Patriarch Mar Dinkha IV The man and His Message.** Donation to Mar Timotheus Charitable hospital in Trichur.. Assyrian American Association of Modesto.

On Monday breakfast with Fr.Kando Kando. Lunch with Fr.Jameel Warda of Mar Addai parish in Turlock. Visit to the 10 acre land they purchased for building a new Church and a Community Hall with 1000 seats etc. Supper in the house of Allen Aldawood. His cousin William Michael translated my book Nestorian Fathers from English to Arabic. Qasha Oshana Kanon of Ceres parish presented me a new Audio CD on Aramaic

prayers.. On Tuesday Fred Aprim, an Assyrian writer, interviewed me. Visit to Dr.Peter Karoukian, editor of Nineveh magazine. He had been my guest in Trichur.

On 29th July a greyhound bus from Turlock to Tarzana. Stop at Bakersfield. Deacon Walter, Ruwel. My niece Miriam and Tony Katzdorn, Dane.
On 1 August 2005 Holy Qurbana in the Assyrian Church in Tarzana. Varghese Antony, Glady & Mobin Khan, Eddy and Maggie, Qasha Gewargis Beth Rasho. Founding Assyrian School.

Phoenix, Arizona, Bishop Aprim Khamis, Qasha Frederick Hormiz, Alexandra, daughter of Archdeacon Kaku Lazar. Grand Canyon National Park. Deacon Youshia .

10th August flew to Detroit. Qasha Benjamin Benjamin. Atour Y.Golani, Assyrian American National Federation.. Sabh'a Yokhanna. Sandos Electrical Services. August 15 holy Qurbana in the Assyrian Church at Sterling Heights. *Shunaya* of Mart Mariyam..
On 16th August going to Canada. Wilson & Sicily Padavan. Bishop Emmanuel. Archdeacon Odisho. Inasu & Ayesha. Darmo Mooken, Seena & Joly Pailssery. Francis, Paul Johnson. Dr.Nishi, Jerry George, DVD on David. Car ride from Toronto to Detroit.
9th Holy Synod. 10 prelates attended. Approved the statement on Sacramental Life. On 29 August holy Qurbana in St.John's Assyrian Church. Fr.Charles Klutz. Santhosh & Suma. Sanil., Dr.Saje & Dr.Sonia along with Brianna and Christina . Dr.Asha

t Paul with Sophie & William. Polly Reuling, Unny Mary and lice. Juliet Kasha, & Ramsen.

he 9th Holy Synod approved the Statement on Sacramental fe to be signed ceremoniously in Vatican by the Pope and the atriarch. Volunteers for the Holy Synod. Mrs.Christina Wilson. hicago airport. On 31 August I flew to India via Frankfurt.

hapter 4. **London In November**
November 12 to 23, 2004

ochin-Madras-London. Briefcase forgotten. Reached London ne same evening. Varghese George. Dr. Sheena. Qasha sthapanose. Wembley, Assyrian Church in Hanwell. November 4 Holy Qurbana. Breakfast at Assyrian Club in Ealing. Freidon armo. Agnes from New Zealand. Dr. Dannie, new doctor from richur. Mr.Blesson Joy, computer engineer from Trichur.

BBC Radio interview. Visiting the house of late Eshaya hemmani. Meeting Belinda Yonan, granddaughter of rchdeacon Yonan. Theological Dialogue with Vatican. Held n Allen Hall College, in Chelsea, London. Mar Narsai etropolitan and Bishop Mar Meelis are back in the committee or Theological Dialogue. Approved the document on acramental Life.

hapter 5. **U.K. & UAE**
April 6 to 23, 2005.

ochin to Dubai 3½ hours. same day reaching London Emirates ir via Dubai. The Christianity in Iraq II seminar by SOAS.

Brochure In Iraq. Dr. Erica Hunter. Dr. Suha Rassam. Prof John Healey. Dr. Wasselios Klein. My paper the Mission of the Church of the East in India. Archdeacon George Khoshaba Dr.George Kiraz & his wife from USA. 2012 Olympics to be in London. Terrorism in London on 7 July.

Holy Qurbana in Hanwell on 10th April. Dr.Danie Ollukaren. Blesson Joy & Lovely. Families of my niece and nephew Dr.Lazar, Mrs Chemmani, Euston station. Liverpool. Doctor Shereen &Manu Alexander, Visit to Liverpool Cathedral.

Dubai. Timothy Mooken, Marhaba. Sajimon. Mar Thoma Church at Jabel Ali. Fr. George Thomas. Chevaliar Cheeran Varkey and Latha. E.K. Johnson.Franco John & Liza Pavoc Engineer Zaia George. Dinner at Spinny's with Assyrians. Gul Adhesive Labels Factory in Ajaman near Sharjah. Manny Kelaita.

Qurbana on 22nd April. Preached at English service at I noon Bindu. Suresh Philip. Arwind Mathew and Ann with 2 sons fo vacation in Dubai. Fr. Lazar Madathumpady. Daies Idiculla Pravasi Magazine. Holidays in UAE.

Burja Dubai. Tallest Tower. 605, 420 Britons love Dubai. Chacko Konikara. Construction of Greek Orthodox Church in Dubai. A Walk Through Time. Bani Yas, ADIAS Bet Mazunaye. Mazum Al – Dur.

INTRODUCTION

nce November 2003 I was trying to write a travelogue of my 4th tour abroad. I realized that I would not get time to sit own and write. Hence I wrote a small article about that tour nd published in the *Voice of the East* magazine where I wrote bout my first trip to England in 1961-62. I repeated the same an in the subsequent four foreign tours.

efore I undertake my 50th trip in August 2005 to New York I ecided to collect all notes and publish this travelogue. So r I never attempted to squeeze five trips into one book. nyhow even this will not be possible for me to write it at all, I postpone it to a later date. Therefore I put a special effort write this travelogue at this point before writing a good esearch paper for the Church History Conference in New ork.

s for the sale of this book I have no ambition. This time I educed the number of copies from 1000 to 500. I read in ewspapers on 17 July that Harry Potter mania helped to boost ne sales of her (not of Harry Potter, but of J.K. Rowling) 6th ook *Harry Potter and Half - Blood Prince.* In India the book ale scheduled for10.30 a.m. on 16 April had to change the chedule and sold the book at 6.30 a.m.

.K. Rowling (Joanne Kathleen Rowling) who wrote Harry otter series became the richest woman in England, richer

than the Queen of England. She has been promoted to the rare species of billionaires. People were not worried about the costly price of this book. These books of 600 odd pages are sold for Rs.895 in India.

The New Indian Express dated July 24, 2005 has this to say about this book.

> Published in 2003, *The Da Vinci Code* is the only modern phenomenon to rival Harry Potter. More than two years after publication, it continues to sell 80,000 — 90,000 hardcover copies every week, and it has hovered at or near the top of the New York Times hardcover bestseller list for 58 weeks now. " The only thing we can find that it has come near it was *The Bridges of Madison County* in 1992, which sold six million copies in two years," says Stephen Rubin, president of Doubleday. Impressive figures, but in the face of *The Da Vinci Code*'s 25 million copies -not to mention.....- six million still sounds like peanuts.

Harry Potter and the Half-Blood Prince sold more than a hundred thousand copies in India and ten million worldwide on the first day itself. How many more copies it would be sold within the first year of its publication is anybody's guess.

The photograph of Alburs Dumbledore, fictional Headmaster of Hogwarts School of magic, showed some sort of resemblance to my face as some newspaper published picture of the face of Dumbledore. Religious leaders such as Pope Benedict XVI

varned the Catholic people against these novels. The magic nd witchcraft inside this novel may mislead our youngsters rom the real truth.

Current writers like Arundathi Roy (*The God of Small Things*), Shoba De (*Spouse:The Truth about Marriage*), Sidney Sheldon *Are You Afraid of the Dark*) are all afraid of piracy in India. My books do not attract the pirates. Writers like Opra Winfry an push the sales of her books on her show. In England Richard and Judy promote their books in the TV programmes. Billy Graham and TV evangelists also promote their books on TV. Since I am not connected with TV programmes my books re not known as they should.

Another advantage of these travels is that I am able to work s a link between the parishes in the world. In spite of the computers and e- mails there is not enough communication. Some of our parishes do not know much about other parishes n the same country.

I was amused to read a comment which a well known Syriac scholar from England who died a few months ago in Kottayam, Fr .David J. Lane, wrote in a publication known as The HARP, Vol. XV, Kottayam, 2002 which was FESTSCHRIFT in my honour.

" The first of these, *On The Red Haifer* (Numbers 19:2—12) appears in this contribution to honour Mar Aphrem, whose friendship and kindness I have known for a decade or more, and whose shrewdness and wit of soul are such a

great part of the gift of the Church of the East to us in the West as well as to his own people..His work with the World Council of Churches merits some comparison with the appeal made to the West as well as the East by Jacob of Sarug, giving Mar Aphrem some title to share Jacob's title of *malphana tibelaya*, Ecumenical Doctor."

I am glad to note that my travels and writings help us in building bridges with people of many denominations in the East and the West. In my low- budget manner I have tried to be friendly with people of my denomination as well as other denominations. If the learned Professor thought that the Syriac title *tebelaya* (ecumenical or universal) applies to me, I believe my constant travels have had some good results. Having completed 65 years of age my travels will slow down.

My sincere gratitude to all who have helped me during my past five trips to various countries such as Germany, U.S.A., U.K., Canada, Italy and U.A.E. My thanks are expressed to Dr.Alexander Jacob IPS who wrote a fitting foreword to this little book.

He is 15 years younger to me. He was born on 25-5-1955, a few days before I joined the 2–year Intermediate course in St. Thomas College, Trichur. That was the final batch of that academic course in Kerala. Alexander Jacob earned 4 Master degrees and one Ph.D. Since I have only 2 Master degrees, but 2 doctorates, our achievements are at same wavelength. We both can be accused of "Degree Lust".

29 September 2005. Mar Aprem Metropolitan

FOREWORD

Vandre Jahre" or "Wander Lust" is the core inspiration of man cause of which primordial man traveled from Africa and conquer d all the Seven Continents. Certain people travel a lot and find out e world. Some others read travelogues and imbibe what the voyager s seen in his footsteps. Bishop Aprem belongs to the first category d I belong to the second category. The book for which I write e foreword is a travelogue of 5 trips in 2003 to 2005 to UAE, UK, d USA. I had read 4 humour books out of seven written by Mar prem and one general book "**Mother of the Motherless**" written by e learned Bishop. I wanted to read the books written by Mar prem on the History of the Eastern Churches and the *Sabha haritra Dictionary* written by him but could not do it so far for ant of time. Out of the 22 Travelogues written by him I could read ly two, which are "Budapest to Rugby" and the present volume.

s a travelogue writer he accomplished **the first purpose of giving e reader a good impression on the land seen and experienced y him.** When read through Marco Polo, Ibn Batuta or Megasthanes ou travel in time and see a place as it in existence now. Mar Aprem's ravelogues are in contemporary times, hence to describe the places e uses in this art of descriptive legacy. When he describes the rand Canyon:-

rand Canyon National Park

The Grand Canyon is more than a great chasm carved over illennia through the rocks of the Colorado Plateau. It is more an owe-inspiring view. It is more than a pleasuring ground for

those that explore the roads, hike the trails, or float the currents o the turbulent Colorado River.

The Canyon is a gift that transcends what we experience. Its beaut and size humbles us. Its timelessness provokes a comparison to ou short existence. In its vast spaces some find solace from their lives.

This kind of description makes Mar Aprem achieve his purpos transferring his experience and make the reader more knowledgeable

The second purpose of a travelogue is to get a location in the spatio temporal situation. A writer uses historical and geographica knowledge to set a place in a space-time continuum. Mar Apren with his knowledge of history and geography achieves his purpos in an excellent manner. *For Example, the way he describes Chicag City, USA. Located in northern Illinois, Chicago sits alongsid Lake Michigan, and it earns its nickname "the Windy City" thoug Pleasant in the warmer months, the waterfront guests can be frigi in winter.*

Chicago was incorporated as a city in 1837. The population boome in 1848, when the Illinois and Michigan Canal was completed, an the locomotive arrived. After the great Chicago Fire of 187 destroyed much of the city, it was redesigned and rebuilt. The 29 mile Lakefront part was added as well as its wide residentia boulevards and numerical grid street system. The first elevated train were introduced in 1893 to provide transportation to World' Columbia Exposition. Today the trains known as "the loop" or th "EL" encircle the central business district.

This kind of descriptions gives a meticulous glance of a place to th reader.

e third Capacity of a travelogue writer is to place people to ader' horizon.

ravelogue writer may see a person who is not known to the reader. s the duty of the travelogue writer to make the person known to reader by using references to persons or positions or connections the reader. Mar Aprem is meticulous in connecting persons to reader using these techniques. The best example I can see is ien Bishop in his introduction of the book "Budapest to Rugby" roduces Mrs. Mini Mathew Kunnumkal, IAS, who wrote the reword to that travelogue.

he is the first person from my denomination who took IAS (Indian dministrative Service) some twenty seven yeas ago. Since then body from my community got selected to this coveted post. Her ther's elder brother the late M.L. Paul was my teacher in high hool. As a student of Church history I wish to recall to memory at her mother's father K.T. Mathai was the first M.A. B.L. of my mmunity. His brother-in law was the famous Prof. Joseph undassery, who served the country as minister of Education in erala, Vice Chancellor of the Cochin University etc. K.T. Mathai's ather-in law was N.O. Inasu, Municipal Chairman of Trichur town efore I was born."

ravelogues of Mar Aprem had number of such details of persons hom he met. At the end of descriptions we will feel as if that erson is known to us.

he fourth purpose of a travelogue is, it should give some general nowledge to the readers. The book contains an example in page

No. 30 to 34 he gives the 6 basic elements for judging a poem. H
lists it as:-

1a. Images
1b. Discourse
2a. Rhythm. Fixed meter
2b. Rhythm Free rhythm
3a. Line Breaks. Enjambment
3b. Line Break End-Stop
4. Figures of Speech. Similes and metaphors
5a. Word Music Direct rhyme
5b Word Music Indirect rhym
5c Word Music Within the lines
6 Formal structures
7. Conclusion

As a literature student I found little more knowledge, added to m
realm of knowledge. At the end of reading a travelogue, the reade
shall feel enriched in knowledge.

**The fifth quality of a travelogue is to give us an in-depth knowledg
of a place visited by the traveller.** When we read throug
Megasthanes or when we study Marco Polo we learn a lot about th
people, their culture and its history. Mar Aprem can achieve thi
wonderfully. The best example I came across is in page No. 98 & 9
concerning the church in Assyria, He quotes
" *Located strategically on great trade routes, Iraq was a natura
starting point for various missionary expeditions by land and sea
By the fifth century, a string of dioceses stretched across Iran t
Afghanistan and Central Asia where the city of Merv served as th
headquarters for missions east of the Oxus River, amongst bot
Turkic and Iranian peoples. Trade also played an important role i
the spread of the Church of the East from southern Iraq down th
Gulf to India.*

uring the Abbasid period, particularly under the incumbency of atriarch Timothy I, the Church of the East had dioceses in the emen, Tibet as far as China. Although Christianity was expelled om China at the end of the T'ang Dynasty, it returned several enturies later in the Mongol period. Syriac inscriptions at Tokmek nd Pishpak provide remarkable evidence of widespread medieval ommunities in Central Asia. Tombstones from Quanzhou in China re testimony of the expanse of Syriac Christianity up to the ourteenth century."

uch passages in a few deft strokes make epitomize a large quantum f knowledge in a few lines. After reading through Mar Aprem's avelogue, we feel more knowledgeable of Assyrian Church, its ynod, its dialogue with Rome, its diaspora and a lot more nowledge on the Church.

n general, Mar Aprem's travelogues are enjoyable and give vivid ictures in our reading life. It brings to focus far away places and ever seen men, very close to our vision. The Metropolitan Bishop hrough his wide travels has knit together people of vast places nd the far-flung Diaspora of the Assyrian's Church followers in a lose fraternity. The travelogues of Mar Aprem achieve the great urpose of the artistry of travelogue writing and hence is a valuable ddition to the branch of travelogue writing in literature.

Trichur, 29 September 2005 **Alexander Jacob IPS,**

Chapter 1.

Germany, USA and Rome

October 2- November 2, 2003

It was my 45th foreign trip. I was supposed to go to Rom the Assyrian – Vatican dialogue. So I planned to go to York, Chicago, and San Diego etc and to conclude my jou in November with the Vatican dialogue. This was my se trip in the year 2003. Earlier the same year from May June 15 I traveled to Salzburg, Budapest, Rugby, Londor Munich. That travelogue **Budapest to Rugby** was publ on 29 September 2003. That was my 61st book. Since t have written two books. My 60th book was the F dissertation on the History of the Assyrian Church of the in the 20th century.

In 2004 I wrote two books. One was the biography o Catholicos Patriarch Mar Dinkha IV. The Man an Message. The first edition of 1000 copies was sold out qu and the Mar Narsai Press brought out a second edition v two months. The 63rd book **Not So Funny** was published

On October 2, 2003, the birthday of Mahatma Gandhi, the of our nation India, I spoke to the scouts and guides in Tr Then I rushed to the committee on the Conference cen urged the committee members to fix the date of comp this work. So we decided that the opening of this Confe

Centre will be on November 2nd, the *Qudash Idtha* (Hall

of the Church) Festival

My arrival in Germany was on 3rd October in the morning. From Frankfurt airport I took a suburban train to Osnabruk changing at two places. Finally I reached Bohmte. Pastor Dr. Karl Heinz Kuhlman met me and drove me to the Lutheran Guesthouse in the Lutheran Church in Arenshoerst.

In the evening His Grace Geevarghese Mar Timotheus Metropolitan, retired Bishop of the diocese of Tiruvalla of the Syro Malankara Church and Fr.Jacob Thekkeparambil, Director of the St.Ephrem Ecumenical Research Institute, Kottayam arrived at the same Guest House. The next day we were to celebrate the 650th anniversary of the church at Osnabruk. On Sunday October 5th I attended their Sunday worship. Their bishop was a lady.

On Monday morning I flew to Chicago and stayed with His Holiness Patriarch Mar Dinkha IV who lives in Morton Grove near Chicago. From there I flew to Newark, New Jersey and stayed in the home of Geevarghese Emmatty from Trichur. On Sunday 12th October I celebrated Holy Qurbana in the Mar Mari Assyrian Church in Yonkers, New York. Many Assyrians and Indians were happy to see me.

From New Jersey I flew to San Diego and stayed with my eldest brother and family. I was able to baptize Dane, son of Miriam and Tony, Miriam is the daughter my eldest brother Joe Mooken, I was happy to see his second daughter Miki

(Michalle) who had earned her doctorate in Pharmacy las year.

As I wished to speak at the reception dinner of the 27th anniversary of the Patriarchal consecration of H.H. Mar Dinkha IV, the Catholicos Patriarch, I had to fly from San Diego on Saturday night and arrive at Chicago early morning on Sunday. It was too much strain for me to do it. But I did arrive on Sunday morning at 4.45 a.m. and was received by Fr. Thomas Mathew.

On Sunday 19th October I was able to celebrate Holy Qurbana in St. John's Assyrian Church along with Qasha Charles Klutz and Fr. Thomas Mathew. That evening I spoke at the Reception of His Holiness in the Hanging Gardens. As on previous occasion H.H. Mar Dinkha IV asked me to be slow in my speech. I tried my best. Still as the Bible says an Ethiopian cannot change the colour of his skin. Yes, it is difficult for me to speak slow and walk slow. All my life I have been running fast and working for the Lord God who called me to the service of this ancient Church.

I spent the free time in the Patriarch's residence to make a list of ordinations conducted by His Holiness Mar Dinkha IV during the 41 years of his being a bishop first and later as Patriarch. As there was no such list I attempted it to form a part of the biography I was writing. Mrs. Christina Wilson who was working in the Patriarchal residence was commenting that I was working very fast. As I am not a typist by profession

cannot use the blind system. At the same time as I was ping from my memory and not reading from the written copy was possible for me to go at an admirable speed.

n Thursday 23rd October I flew from Chicago to Washington .C. I stayed in the home of Dr. Jonathan Sanford who has een a great friend for the past many years. The next day Mr. Iathew Chakola came and took me to his residence in rederick. Mathew drove me to his outhouse in the forest rea known as MAKADA. It is in the name of his three children Ially, Katy and David. David was staying with his parents. Ie has plans to be a good sports man. David's mother Sally ants him to win a medal in the Olympics. Mathew knows at it is not easy. David has to work hard and play well in his igh School, then in College etc. Mathew says that it will be a reat disappointment if he does not reach his target. One can ream high and he should not be downhearted if he does not chieve the goal.

Iathew encouraged me in my writing career. He says that he ppreciated my book, which was my Ph.D.thesis on the ssyrians in the 20th century. He has read by book on our late Ietropolitan Mar Abimalek Timotheus. Perhaps he has not een the Metropolitan. Because Mar Timotheus Metropolitan ied when I was five years old. And Mathew is 5 years younger o me. Nevertheless he must have heard too much about Mar imotheus from his parents and grandparents. Mathew's father evassy was a great admirer of that Metropolitan.

MarTimotheus has blessed not only Devassy , but his brothers too. All members of the Chakola family believe that the prayers and blessings of that Metropolitan along with their hardwork was the cause of the prosperity of the Chakola family.

Mathew told me that when I get two weeks vacation, I should stay in his MAKADA estate to write some books, which will be useful to ordinary readers. He thinks that my historical and theological works are of high standard and not read by ordinary people. He is right. I must reveal a secret here. I started writing jokes after I realized that people do not read my theological books or church history. Some readers would like something for light reading. First of all I did not get 2 weeks vacation. As I look back half a century I realize that I did not have any vacation so far.

The same day I tried to contact Cosmic Ovungal, eldest son of late O.T.Andrews of New Delhi whom I had visited in the previous trip. He had changed his residence and phone number after the September 11 incident in 2002.

On 26th November I preached in the United Church in Washington D.C. For a long time Trichur Support group in this church has been giving scholarships to dozens of students in our Chaldean Syrian School, Trichur (my *almamater*). I must thankfully state that hundreds of children so far have been educated by the financial assistance from the members of the United Church in Washington D.C. Many are still getting help from these sponsors.

Miss Teresa Varghese, sister of my brother –in-law Dr. N. V. George of Rugby, England started this scholarship programme. It continues now with the enthusiasm of Dr.Jonathan Sanford and some others in this Church. There are many such programmes in different churches. That is the only way the poor in our society can get education

On 27th October I flew to Rome and attended the Assyrian-Vatican dialogue. Cardinal Walter Kasper came for lunch with us. He was co-chairman with me three years earlier. The last years co-chairman Bishop Marc Oulett was also promoted as Archbishop in Vancouver, Canada and is now Cardinal there.

All the five students of the Assyrian Church doing higher education in Rome namely Fr. William Toma, Fr. David Royel, Fr. Paul Benyamin, Fr. Pathrose, and Fr. Saman came to see us. Some of them assisted me when I celebrated Holy Qurbana. The first two priests who had taken their Master's Degree from St. Mary of the Lake Seminary at Mundalein, Chicago are close to completing their doctoral studies in Rome. Fr. Paul Benyamin of Iran has the longest term in Rome as he had come to Rome without Master's degree.

The last two priests who came from Baghdad, Iraq (Fr.Pathrose and Fr.Saman) are also working hard in their studies. It is good that we have some educated priests in our church.

On November 1, 2003 I flew from Rome via Frankfurt and reached Trichur on Sunday morning, *Qudash Idtha* (Hallowing of the church) festival day. I had to fly via Bombay, as the international flights from the Western countries do not have the permission to fly direct to Cochin. I hope that very soon that sanction will be given to fly directly to Cochin. Then Bombay will lose some business. But it is a great comfort to be home at midnight, instead of waiting at the Bombay airport and take a domestic flight from Bombay to Cochin.

When our aircraft came near the Cochin airport it was misty as it was early morning and the visibility was not satisfactory. The pilot began to fly around the airport area for many minutes to clear the mist. Of course he must have checked the fuel position. There are no gas stations up in the air. I started praying for the immediate landing because I wanted to reach the Cathedral Church in Trichur before the service was over. Finally we landed in the Cochin International airport around 7.45 a.m.

My driver managed to reach Trichur in one hour and five minutes from the airport. I rushed to the Cathedral to greet the people who were waiting for their shepherd.

Chapter.2

In Orlando and Chicago

March 4 to 17, 2004

My 46th foreign tour was from March 4th to 17th, 2004 just two weeks. I visited only two cities, Orlando in Florida state and Chicago in Illinois state. The main purpose of my tour was to attend the Seminar of the International Society of Poets held on March 5-7.

I was able to travel to USA, only because the United Airlines gave me a free international ticket. I qualified for it because I had about 86 thousand miles in my Mileage Plus credit card. This is the only credit card I owned in my life. Being an Indian citizen I am not allowed to have a credit card or Bank account in America. In recent years the Banks in India also issue credit cards. But I live without credit cards, camera, cell phone and driver's license. I do not possess a driver's license, because I never learned driving a motorcar or a bullock cart.

My flight from Mumbai (Bombay) to Chicago was through Frankfurt in Germany. Although I had one year visa valid till 30 April 2004 for Schengen States (Germany, Italy, France, Portugal, Spain, Holland, Belgium, Luxemburg, Austria etc), I did not break journey in Frankfurt. We have an Assyrian congregation in Wiesbaden near Frankfurt. I hesitated to

trouble our people. I did change the planes in Frankfurt. The United Airlines has an alliance with Lufthansa. So my flight was with the Lufthansa, although holding the free ticket issued by the United Airlines.

I was the only bishop in the company of the amateur poets present to receive the cup. Everybody had an eye on the first prize $20000. Some of us waited to hear the announcement of the second prize when we realized the first prize went to the lady who recited the poem Caramel Pudding. When she read her poem there was water in the mouths of the judges and the contestants.

After all the prizes and the consolation prizes were announced many of us were disappointed. Some had come spending a lot of money to appear in the finals. When we sent our poems on the Internet we were selected as winners of the semi finals. We did not know that there were hundreds who won the semi final and were invited to receive the cup and the medallion and the cash prizes if we won it. Although we all got the cup and the medallion, we were disappointed that we did not win any cash prize.

The organizers gave us an impression that we were invited just to pick up the prize. We will get the third, if we do not win the second. If we do not get any of the major prizes we will get definitely the consolation prize.

As soon as the delegates registered their names the organizers have some information about the contest. They gave us some information regarding the criteria for judging the poems in this contest.

Dr.Len Roberts, Educational Director of the International Society of poets, explained six basic elements of judging the best poem for the award.

The six basic elements of the Poem

a. The **Images** in your poem should be unique and provide the reader with sensory Detail, as exemplified by Sophie.Leu's description of a breakfast in her poem, Spring love":

The black rises from the pan . . .
Scrambled eggs with Thousand Island, dressing
and over-baked tortillas from the grocery.

b. The **Discourse** of your poem should avoid cliché expressions by presenting original phrasing, as demonstrated by Jessica Anthony in her poem, "A Recipe for an Episcopalian":

I remember his Sunday sermons,
Severe for a man who took such care
With the leaves of tomatoes.

2a. Rhythm. Fixed meter should follow standard rules of prosody and should not sound mechanical. That is, material poems should maintain their structure of stressed / unstressed syllables without making the language seem wooden or monotonous. Pulitzer Prize winner W.D. Snodgrass does this well in the following two lines of his famous poem, "April Inventory":

The green catalpa tree has turned
All white: the cherry blooms once more.

2 b. Rhythm. Free rhythm should have a distinct beat or current of sound. A poem written in free rhythm should not merely be prose chopped into shorter lines. Jeff Curtis uses free rhythm well in "Grandpa Died":

He left me with his cat fishing and his care of tools
And a set of deeper antlers on the wall

But he forgot to take his glass of wine and ginger ale
And his big hands around mine . . .

3 a. Line breaks. Enjambment occurs when a line carries over from the preceding line. Enjambed lines should

create suspense and movement, so the poem moves swiftly. In her poem, "Leda and the Swan," Jacquelyn Z. de Bray uses enjambment well:

Then the god is gone.
Later what she remembers is
A *certain way of clasping*
A shivering across the back that stings.

b. **Line Breaks. End-Stop** occurs when meaning and rhythm pause at the end of the line. Effective end-stopped line will have strong end-words (in both meaning and music): they also make the reader pause long enough to consider the line. Jacquelyn also uses end-stop effectively in the first line of her stanza referred above: "Then the god is gone."

Figures of speech. Similes and metaphors need to avoid stock or cliché comparisons, such as "my love is like a rose." The comparisons should be unique and original, helping the reader to make new connections between the compared terms. W.D.Snodgrass creates a strong, unique smile in his poem, "Seeing You Have . . . "where he compares a woman to prairie grass:

She's like the tall grass, common,
That sends roots, where it needs,
Six feet into the prairies.

5a. Word Music. Direct rhyme should not be forced; the language should flow naturally as in regular speech. The rhyme word should not be there *just* because it rhymes, but because it is the best word for the poem's sense as well as its sound.
The following four lines from W.D. Snodgrass's poem, "April Inventory", demonstrates this:

The green catalpa tree has *turned*
All white; the cherry blooms once *more,*
In one whole year I haven't *learned*
A blessed thing they pay you *for.*

5 b. Word Music. Indirect rhyme creates a subtle echo of sound that is also called half-rhyme. Jeff Curtis uses indirect rhyme (consonance) well by repeating the "t" sounds in these two lines of "Grandpa Died":

and he forgot to take the smell of his jacke*t*
and sound of my name, the way he said i*t*.

5 c. Word music within the lines is created by use of assonance and consonance.. Strong poems will "ring" with such internal music. Assonance occurs in this line of Elma Photikarmbumrung's poem, "The River Kwai of Thailand":

Until the river becomes a bed of precious gems.

ssica Anthony uses consonance (the repetition of the "s" und) to create this musical echo in the fourth stanza of her em, "A Recipe for an Episcopalian":

I remember his Sunday *sermons,*
Severe for a man who took such care
With the leaves of his tomatoes.

Formal Structures. If a poet submits a formal poem such as a sonnet, sestina, or villanelle, the poem should adhere to that form's basic structure. A complete discussion of the many and varied formal structures for poems in English may be found in such books as Lewis Turco's *The New Book of Forms* or Philip Dacey's and David Jauss's *Strong Measures: Contemporary American Poetry in Traditional Forms.*

Conclusion: We hope the criteria listed above helps you to better understand the basic guidelines our judges use to select submitted poems. It is impossible to exactly define what makes a good poem, but it is possible to show the qualities most often found in such poems.

Note: We respect the right of individuals to freely express themselves in poetry, but we do not accept poetry that is explicitly offensive. Therefore, we ask that poets who submit their work to our contests to be considerate of this policy.

I must admit that my poem did not come up to the standards of the International Society of Poets. It will be a great disappointment to those who spent money for travel and the hotel etc. I had a free international air ticket as I had 80 thousand Mileage Plus miles. I also did not have to pay for hotel as I stayed in my sister's home in Orlando and commuted daily. That also means that I did not get the full advantage of the friendship such international conferences offer.
Their welcome letter had the following sentences.

> But, even with all there is to do this busy weekend, let us not forget a very important part of this Convention...friendship! Holding together all of the excitement. the honors, the competition.....is friendship. It is the glue, the mortar of our beloved International Society of Poets.

All participants were carrying their silver trophy and the medallion. But many participants were not happy that they did not win any prize. In a contest with hundreds of poets participating it is not easy to win prizes. Many of us did not know that there were so many contestants. The way the invitation came in the Internet gave an impression that we have won the contest and we were going just to pick up the prizes.

Now I am wiser than before in regard to the information through the Internet. At present I find information about the lottery I have won etc. I do not attempt to claim it. If I claim the amount of millions of the lottery, they will ask for a processing fee

nally we will not get anything and somebody will get some oney as processing fee etc. When one e mail came that I n claim some millions I informed them that they can take uble the processing fee after the huge cash is claimed, but ver before. Then they backed out.

Are you Bishop Tutu?" asked an old lady. I told her that am not Bishop Tutu, although I have met Archbishop Tutu of outh Africa who had won the Nobel Peace Prize like the late artin Luther King Jr. It was in 1988 when I attended the mous Lambeth Conference as an observer just for one day Canterbury, Kent, England on my way to USA. That was e day the bishops of the Anglican Communion all over the orld voted in favour of allowing women to become bishops the Anglican Church. The Bishop of London opposed the ove and subsequently resigned his office to become a priest the Catholic Church. Archbishop Tutu spoke up that he is ot much interested in the women's liberation movements of e Americans. He is more concerned about the discrimination the basis of the colour of the skin of human beings.

fter receiving the trophy and the medallion in the ternational Society of Poets in Orlando I spent 3 days with y elder sister Leela and her husband Professor Alexander lex. They are retired and settled down in Orlando. Orlando now known as the city of the retired people. Their son Dr. ajiv lives in Indianapolis, Indiana with his wife Dr. Sonia, a entist and their two daughters, Brianna and Christina.

Leela's daughter Dr. Asha lives in Chicago with her husband Paul Furlow (An American). They too have two children namely Sophie (2 year and 8 months) and William (8 months). Orlando was a busy place with Disneyland. The *international Society of Poets* had a large gathering of seniors and amateur poets. There were secular and sacred poets. It was an opportunity for me to talk about our church to many people who did not know about our church.

I was able to visit the home of Fr.Dr.K.P.Geevarghese and his wife Chinnu. Fr.Geevarghese is a doctor, not of theology, but of anesthesia. It is interesting to see that people in secular professions become deacons and priests in some churches. In the case of small congregations it is impossible to maintain fulltime clergy. We need honorary clergy to help other people to grow spiritually without big financial burden.

My elder sister Mrs Leela Alex and my younger brother Addison Mooken took me to see the movie **The Passion of The Christ**. Since the Pope has seen this movie I thought I could see it without much problem. I heard that one man already had a heart attack by watching this movie. A Protestant clergyman died watching this movie two weeks after I saw it. Just think of the suffering Jesus had to undergo to save us from our sins.

Many Assyrians who saw it in America were happy to hear their language spoken by Jesus and his disciples. It was a good publicity to the Assyrians living in America.

On March 10, 2004 I flew to Chicago and was picked up in the airport by Qasha Antwan Latchin, Manager of the Patriarchal Residence in Morton Grove, Chicago. He is a hardworking Qasha who was my guide in 1996 when I visited Stockholm, Sweden. He was the parish priest in Stockholm at that time. Recently he had gone to Baghdad and Amman.

Chicago, the largest city in the Midwest is a thriving mix of world-class museums, classic American architecture, fine dining, theatre, and accommodations. Yet despite its size, Chicago is a collection of friendly, walkable neighborhoods that gives it the feel of a small town. Morton Grove where the Patriarch of our church resides is a quiet neighbourhood. I used to walk around the streets there during my previous trips in June. But now I could not do it, as the month of March was cold. There was some snow too.

Located in northern Illinois, Chicago sits alongside Lake Michigan, and it earns its nickname "the Windy City." Though pleasant in the warmer months, the waterfront gusts can be frigid in winter.

Chicago was incorporated as a city in 1837. The population boomed in 1848, when the Illinois and Michigan Canal was completed, and the locomotive arrived. After the great Chicago

Fire of 1871 destroyed much of the city, it was redesigned and rebuilt. The 29-mile lakefront park was added, as well as its wide residential boulevards and numerical grid street system. The first elevated trains were introduced in 1893 to provide transportation to the World's Columbia Exposition. Today, the trains, known as 'the loop" or the "El," encircle the central business district.

The city's skyscrapers are some of its most popular attractions. The Sears Tower was the world's tallest building upon its completion in 1974. The 103rd floor skydeck provides breathtaking views. On a clear day, viewers can see Michigan, Wisconsin and Indiana. The John Hancock Center easily recognized by its distinctive X-shaped cross braces. Though not quite as tall as the Sears Tower, it offers spectacular views from its observatory on the 94th floor.

On Thursday, March 11th Fr. Charles Kluz and Fr. Dr. George Toma came to see me. I had a useful discussion with the Patriarch Mar Dinkha IV. I showed the final draft of the biography of the Patriarch I had written. **PATRIARCH MAR DINKHA IV; The Man and his Message.** I had two more days of discussion with the Patriarch in the following week about the book.

On Sunday 14th March I celebrated Holy Qurbana in the St.Andrews congregation. This is the 5th parish in Chicago for our church. We have four churches such as Mar Gewargis Cathedral in Tuihy and Ashland Ave (7201 North Ashland

venue, Chicago 60626), Mar Sargis parish (1850 West Cuyler, nicago 60613), St.John's Church (1421 West Laurence venue, Chicago 60640), and Mart Mariam Church (660 rsen Lane, Roselle, IL 60172). The 5th parish called St, ndrew has no church building of our own. We use the aryville Academy in 1150 N. Des Planes River Road, Des anes, and Illinois 60016 by the kindness of the Roman atholic Church.

hen my sister's daughter Dr.Asha Furlow and my brother's n Sanil Mooken drove me to the Sunday Qurbana, the vicar .Dr.George Toma and the President of the Committee Mr. artin Mirza were waiting for me. The deacons were ready to lp me. After Holy Qurbana I was able to meet Dean Dana California who was selling my book **Teach Yourself ramaic** as well as my Ph.D. thesis, **The History of the ssyrian Church of the East in the twentieth Century**. He not an Assyrian, but is interested in the Assyrian Church. ean Dana attends our Assyrian Church in Tarzana, alifornia where he resides.

am glad that the St.Andrews parish has a website. People e kept informed by this website. As far as I know St.Andrews the only parish which has a website. We have websites as oceses in India and in Australia. I do not know whether other oceses have websites. We have a common website for the niversal Church known as **cired. org.** There is an unofficial ebsite called **Nestorian.org.** There is a wealth of information bout our church in these websites whether you call it Church the East, Assyrian or Nestorian.

During the breakfast after the Holy Qurbana I met som Assyrians. The nephew of former Senator John Nimrod of th state of Illinois was there asking the votes from the Assyrian for his election as Judge in that area. Being a Democrat h asked the Assyrians to vote for Democrat in that week' election, even if they want to vote for the Republican fo President Bush in November. He said that he was not contestin against another Assyrian Judge Haddad who was in the nex district. Two days later Dr.Asha voted for Judge Haddad. Sh remarked that Haddad was the only name familiar to her i the ballot paper. So I thought that since I do not have vote i America, my niece gave her vote to the Assyrian Judge. Sh heard that name only because she accompanied me to th Assyrian service that day. Her mother is a member of my churc and her father is Orthodox Syrian Church. Her husband i Episcopalian, I guess. Ecumenism has succeeded in the cas of marriages.

Several people of our congregation bought the books I ha written such as **Laugh With the Bishop**, some travelogues **History of the Assyrian Church in the 20th century** etc. did not have enough books for all who wanted to buy. I do no want to carry many books. If people are really interested t buy my books, they can send e-mail to aprem@vsnl.com and can arrange to send them by post. If some parishes are willin to stock a few copies of my books I am willing to send. Now hear complaints from people enquiring where one can buy m

ooks. Some ask me whether they can buy my books in the ebsite AMAZON.com. But it will cost more to do so. Since I o not have any publisher in America to promote my books ne Assyrians are not able to get my books.

hope that some Assyrian Churches will take interest to see ny 62nd book **Patriarch Mar Dinkha IV. The Man and His Message** written by me with a lot of hard work and research. know there are many Assyrians who understand English in nany places in USA, Canada, Australia, England etc. There re many historic pictures in that book.

went to the priest of the Mar Thoma Church in Des Planes, r. Samuel George. He happened to study for B.D. in the same eminary (Leonard Theological College, Jabalpur in Central ndia) about three decades after I had graduated from there. As a matter of fact when I graduated from that Seminary he vas not even born. He gave me a dinner in his parsonage in vhich some other people had been invited. I had told him that t was Lent (*Sauma)* for me. Then he replied that it was lent or them too. Mar Thoma Syrian Church of India is the Syrian Orthodox Church, which was influenced by the Anglican missionaries in the spirit of Reformation. Abraham Malpan gave leadership to this reformation in and around Maraman the place of the biggest annual Christian Convention) in 1836 AD. His nephew became a Metropolitan in 1842 AD consecrated by the Patriarch of Antioch. He was the famous Mathews Mar Athanasius of Palakunnath family.

The friend of the Indian Church Mrs. Juliet Kasha came to the Patriarchal residence to take me to her home for a cup of tea. She is always interested to hear about the Mar Timotheus Charitable Hospital as she had donated for that hospital in the early stages in 1991. Since 1977 we came to know each other as the Indian bishops to the Holy Synod were staying in her home. Her old mother wanted me to read Holy Bible to her and I used it as an opportunity to read gospels in modern Syriac as a practice for me before I read it in the Holy Qurbana. Since Juliet is a songwriter I appreciate her concern for me.

Her son Mr. Ramsen Kasha is given the responsibility of the youth groups in the Church in Chicago. Now he has the additional responsibility of the **Voice From the East** *(Qala min Madnkha)* magazine published from Chicago since 1982. Ramsen and his wife are active in the church. I am glad to see that there are young and educated people among Assyrians who are active in our Church.

On March 17, 2004 I took my return flight from O'Hare international airport. On 18th I was in Frankfurt and on 19th I reached Mumbai, Cochin and finally Trichur. As soon as I reached the Metropolitan Palace in Trichur I telephoned to the Patriarchal Residence in Morton Grove and said, " reached home safe." Qasha Antwan Latchin responded "Home Sweet Home." It was 9.00 a.m. Saturday here and 9.30 p.m. Friday in Chicago.

hapter 3

In Nine Assyrian Churches

July 2 to August 30, 2004

is Holiness Mar Dinkha IV, Catholicos Patriarch of the ssyrian Church of the East, was waiting for a peaceful mosphere in Iraq so that the prelates from Iraq could travel Chicago safely and return to their country. On 3rd May 2004 e Patriarchal epistle summoning the Holy Synod was issued all prelates. The epistle is meant for the prelates, But there no harm for priests and lay people to know of the Holy ynods etc. In fact they should pray for the success of the Holy ynod. It is the supreme body of the Church of the East.

ur Brothers, The Honorable Prelates, Members of The oly Synod of the Assyrian Church of the East:

Prayers and blessings receive:

he purpose of this Patriarchal Epistle is to apprise you that ou have been invited for the Holy Synod of the Holy Apostolic atholic Assyrian Church of the East, which will convene nder our chairmanship in the Metropolitan See City of hicago, USA. Monday 23 August 2004, in Mar Gewargis athedral and continue through to the adjournment on 31 ugust 2004.

he purpose of The Holy Synod will be to discuss and decide resolve on the Document on Sacramental Life; between The oly Apostolic Catholic Apostolic Assyrian Church of the East nd the Roman Catholic Church.

In the strength of our worshipful God, following the confirmation of the document by the Holy Synod we will inform the Pontifical Office for Christian Unity of the Roman Catholic Church, accordingly. They will establish a time and date for the official signing of the same; by His Holiness John Paul II of Bishop of Rome, and Supreme Pontiff of the Roman Church and ourselves.

However, if you have further suggestions to be discussed or considered, will you kindly write and send them to His Grace Bishop Mar Meelis , Secretary of the Holy Synod. We will have seven (7) working days, not including Saturday and Sunday; therefore, we have ample time to fully discuss the issues, which are relevant to the Holy Synod.

It is our hope, as we look forward, that you will be present at this time. In the event you encounter difficulties in obtaining a visa, kindly advise us.

May of the Grace of our Lord Jesus Christ be with you all: Amen

Khanania Mardinkha IV
by Grace
Catholicos Patriarch of the
Assyrian Church of the East

Written in our Patriarchal Cell
Morton Grove, Illinois
This 3rd day of May 2004:-

Yonkers & California

July 1, 2004 immediately after the Clergy Council at the art Mariam Cathedral in Trichur I rushed to the Cochin rport. Although the Cochin Airport is an international port, many of the flights from the West do not land in Cochin. I was on a United Airlines ticket, I had to catch a domestic ght of one hour to go to Chennai (former name Madras).

Jos K. John, our vicar of Mar Qardagh Church was there receive and take me to his home. After some rest and a pper he accompanied me to the airport again to catch the fthansa flight.

e United Airlines has a tie up with Lufthansa. Only in a mbined flight the airlines can get a full load of passengers, nich will keep the airline from bankruptcy. After the ptember 11 incident some airlines have been in debt and en facing bankruptcy. They have laid off their staff for two ars.

is flight was full. They served vegetarian meal as I had oked earlier. Usually when there is no fasting season such the Great Lent, I order seafood. SFML is the short form for afood Meal. Vegetarian food is good. There are several ssengers eating vegetarian food. It is healthy food too. I l my friends that elephants are vegetarians. Still they are ong. It is a myth that we cannot get strength, if we do not

eat meat. I feel that our forefathers who destined fasts and other observance have done a great service for the health of our generation.

Fr. Gewargis Sulaiman, the new priest of Mar Mari Sleeha parish in Yonkers along with Mr. Ivan Mirza , were at the airport to receive me. I went to the house of Geevarghese Emmatty and stayed there for one week. Fr. Gewargis Sulaiman is a young priest. He came from Syria .

On July 3rd we had the engagement ceremony of Thomas (Miki) Emmatty. Ignatious Nallengara and his wife Mary were there along with their daughter Reena and family. The families of Valsan Thermadam, and his brother Babu (Simon) Thermadam, Katherine and her husband Tennyson, Samuel Pananchery and his wife Thankamma were there.

On July 4th Sunday morning I celebrated Holy Qurbana at Mar Mari Shleeha Church at 10 a.m. Jamie, daughter of Samuel Pananchery was there with her brother. Jamie took photos and e-mailed to me and to the priest within an hour. How much technology has developed ! George Mooken, wife Elsy and their son Jos Mooken with family were there. I am glad to record that this family is very regular in this Assyrian parish. (My name was George Mooken before I became a bishop.) Geevarghese Emmatty's family and Samuel Pananchery's family are the other two families who are almost regular in this parish. Geevarghese Emmatty's youngest daughter Milin

nne) is very active in this parish. She learns Assyrian nguage on Saturdays in the Assyrian Church.

fter Qurbana we had a breakfast arranged by the daughters the church. Fr. Dimitri Eskander, the retired priest of that rish, said the opening prayer. I was happy to see him. He d to retire at the age of 62 owing to his ill health. But I minded him that he is one year younger to me. He is younger Pele, the soccer player. It was my privilege to release my 2nd book, Patriarch Mar Dinkha IV the Man and his essage. I had to autograph about 27 copies that day. I had rried about 67 copies with me.

Irs. Catherine Pananchery and Tennyson were there. eevarghese Emmatty's brother Paul's daughter Jiju and her sband Advocate Rajan were there for Qurbana. I blessed eir new house also. I visited the house of George Mooken. I sited the house of Dr. James Kidangan and wife Elsy. Fr. lappat, parish priest of the Syro-Malabar Church was there. e invited me to talk to his Kerala congregation about our hurch history next time when I would be there. I accepted e invitation.

n 9th July Mr. Simon Thermadom drove me to New Britain, onnecticut. The parish priest Qasha Gabri Brakia was there aiting for me at the parsonage in the church compound. Some ssyrians who had known me in the earlier visit came to greet e. Mrs. Ramona George, a widow came to talk about the

church matters. She is a cousin of Wilfred Alkhas, editor o
Zinda magazine in California. They all come from Iran.

On Saturday 10th July after a sumptuous breakfast in the hous
of the sister of Mrs. Ramona George, Qasha Brakia took m
for a walk to the cemetery of our church. I think it is nearly
kilometers from the church. The cemetery has about 5 acre
of land. But we are using only about one acre. I told th
Qasha that they could plant fruit trees in the balance are
and make profit for the maintenance of the church. They ma
not require all that space in the cemetery. After visiting th
cemetery my enthusiasm to walk a long distance vanished
Then Qasha telephoned to his daughter to come with her ca
and drive us home. Walking is good for the health of diabeti
people like me. It is essential for people with heart problems
It does not cost money to walk. Still we are not interested in i
We have so many excuses such as that we do not find time t
walk.

The New Britain parish has been burying their members i
that cemetery for the past 52 years. The tombstone was date
1952. I told Qasha to find out the exact date of the first buria
in that cemetery and put it on the wall as a record. As a studen
of Church history I am keen to know the dates of churc
buildings and parsonages, cemetery etc. Unfortunately w
do not have the exact dates of our churches in India. I
America also it is necessary to have dates etc for the futur
generation to know all these things and events.

Sunday July 11th I celebrated Holy Qurbana in St. Thomas urch, New Britain. Qasha Gabriel Brakia and Deacon bert assisted me. It was nice to be in that parish for a 3rd ne. Fr. James Crawly, an American priest of our church o conducts English Qurbana on Saturdays in that Church s there to read the Epistle. Sub deacon Kenneth was there read Qiryana. He played organ for the Qurbana music. is an American who learned Aramaic. The late Patriarch ar Eshai Shimun (d.6 November 1975) ordained him sub acon.

net some Assyrians especially Mrs. Ramona George, a widow. e is active in the church. We should utilize the services of e dedicated widows in the church. She was asking whether e should be deaconess when I told her that there are two aconesses in India to assist at the baptism of older women. e was interested to be a deaconess when she heard that we ve two deaconesses in India to assist at the baptism of older omen. I told her that deaconesses are made after they mpleted 60 years of age. Women can help the church as oir members and Sunday school teachers. In India we have ree nuns. But we cannot dedicate them as deaconesses as ey are below 60 years of age.

fter Qurbana and breakfast on Sunday July 11th, Qasha abriel Brakia drove me to the Mar Mari Church in Yonkers. me of the members were still at breakfast at 2.30 p . m.

when we reached there. Then they took me to the airport, nobody could be sure about the traffic in some of these area Anyhow we reached by 4 p.m. in the Newark, New Jerse airport. I flew to Sanfrancisco airport.

Dr. Davy Emmatty along with his brother Willy and wi Omana living in Trichur were waiting for me at the airpo They took me to Stockton. Next day Davy's daughter Li came with her husband. I had baptized Liza many years ag in Trichur. I had met Dr. Davy Emmatty in Union Theologic Seminary in 1967 where I was a student for S.T.M. degre Davy was studying for Ph.D. in Purdue University at that tim God blessed him with a successful career with tomatoes. H not only lectures about the usefulness of tomatoes, but als eats everyday for his breakfast.

I went to bless the new home of Dr. John Nadakvukaren an his wife Priya. Dr. John is the youngest brother of Sebi Pau of Austin, Texas whom I visited twice during the last 4 years t baptize his daughter Maya in 2000 and in 2003 to bless hi new home. I had celebrated the marriage of Priya as well a her parents Dr. Lonappen Chackola with his late wife Sushila

That evening Ignatius John, nephew of Fr. M.I. David, cam to Dr.Davy's house for supper along with his American wif Jamie. I had met her once in Trichur. Ignatius known as Jo was very much missionary minded. He is planning to start Theological Seminary in Trichur where American students ca study. He has asked me how many of our Church member

ould be interested to study in such a missionary school. I mitted that we do not have much enthusiasm for missionary ork these days. But our forefathers went to China and Japan d the whole of Asia. So it was a Church on Fire. If anybody n work to bring back that fire to our church, it is good.

n 18th July I celebrated Holy Qurbana in Mar Joseph thedral in San Jose. Bishop Mar Bawai Soro, head of that ocese, was there. The Vicar Rev. Samuel Dinkha who is a od scholar and an author of several books in Assyrian nguage, assisted me. Deacon Ezaria, younger brother of r Catholicos Patriarch Mar Dinkha IV, assisted me this time he had done 4 years ago in the same church. There was a aroya to read Qiryana (Old Testament lesson) for the urbana. Some people showed interest to buy the biography the Patriarch. But I had already sold all copies, except 3. I d to send e-mail to India to send 30 copies by airmail to the urch in San Jose.

addition to Ignatius John Mannukaden mentioned above, nju and her husband Sona with their daughter Sneha, anklin Paul and wife Annie were there. Franklin is the son brother of Rev. P.T. Yohannan who was my teacher who ught me Aramaic first time 50 years ago. (Later Qasha llukaren and Malpan Deacon Kaku Lazar from Iraq taught e). Davy Mannukaden, who is a cousin of Fr. M.I. David of ichur, who works for Sun Micro Company was there. Davy, phew of Dr. Davy Emmatty, came from Las Vegas to attend e service.

I stayed with Anju like last time. She is the daughter o Avrachen Chammanam of Trichur. I visited Mittu, daughte of Maliekel Thimothy, an active member of our Mumbai parish I had visited her sister Bindu in London in the previous year

Joy Mulakan and his wife Saje had taken me to the church. had stayed with them for two days. They moved to their big house in San Ramon only recently. His daughter has graduated with two Master degrees and is employed. His son has grown bigger than his father. He is studying for an Engineering degree. After Qurbana I went to the home o Biju Jose Kunnankada and his wife Sumi. They regularly go to San Jose Church, the only Indian family that is regular in the Assyrian Church in California.

Biju is the grandson of my school teacher (7th class) Deacon K. J. Lonappen. Sumi is the granddaughter of David, elde brother of Late Bishop Mar Poulose. I stayed in that apartmen for 5 days. Monday after Holy Qurbana was the 2nd birthday of Anne and three days later it was the 3rd anniversary of the marriage of Biju and Sumi. Biju is an M.Tech. Degree holde from the prestigious Engineering College in Kharagpur in North India. He is very much attached to the church in Trichur He gave me subscription for the *Pourasthia nadam*, the monthly magazine in Malayalam language. Many of ou church members abroad look forward to read this magazine in our mother tongue.

n 22nd I came to Turlock to the house of Wilfred Beth Alkhas, ditor of the Zinda magazine. His wife Nina is an Assyrian om Russia. She told me that her father was involved actively constructing an Assyrian Church abroad 1,000 miles from loscow, which is our only church in Russia, Wilfred is from ur church in Urmia. His people from Ada Gora village were aving a Memorial picnic in memory of Mar Daniel of Ada n Sunday 25th.

was invited to attend the picnic. I was interested, as I had sited the village of Ada Gora near Urmia in March 1998. As historical fact my church in Trichur had a connection with ie village of Ada Gora. In 1939 a layman named Ruwel son f Joseph, son of Kasha Backos from the village of Ada Gora ame to Trichur to be ordained a priest for our church in rmia. There were no bishops in Iran at that time for our hurch. Therefore Mar Abimalek Timotheus Metropolitan rdained him a deacon on 11th September 1939, Sunday revious to the Holy Cross Festival. Then he raised to the ank of a priest on 23 October, being the 3rd Sunday of the rophet Moses.

Both the ordinations were conducted in the Mart Mariam Cathedral in Trichur, Qasha Ruwel Arsanis had a grey beard n the photo taken in Trichur in 1939. He had to rush to Iran s the Second World War (1939- 45) had already broken out. His ordination certificate printed in Syriac and English and igned and sealed by Mar Timotheus Metropolitan is on my able. If any body from his family or from Ada Gora is interested

in this certificate I shall arrange a digitalized copy to be sent to them. Actually there was no time for me that day to attend the gathering of the people of Ada Gora. People come from various parts of California for such an annual event.

Walter Beth Alkhas, cousin of Wilfred, met me on Friday. Many Assyrians are very much interested in our church in India. There are a lot of Assyrians living in Turlock area. It was there in Mar Addai Shleeha Church Mansur Elisha Darmo of Khabour, Syria was consecrated as Mar Thoma Darmo Metropolitan in May 1952. I had seen that Church in the summer of 1967 when I visited California for the first time. I was a priest as well as a student in Union Theological Seminary, New York.

On Friday 23rd July there was an evening dinner in honour of Mar Yosip Sargis, Episcopa of Baghdad. He has been out of Iraq nearly 2 years since October 2002. As there were two prelates in Iraq namely Mar Gewargis Metropolitan of Baghdad and Mar Isaac Yosip of North Iraq the affairs of the Assyrian Church of the East are going on smoothly. After the Holy Synod of August 2004 in Chicago, he may be going to his *Atra*. Country i-e, Iraq.

Bishop Mar Daniel Yacob, whom I had met a decade ago, in California, was there for Dinner. Owing to his ill health Bishop Daniel is not an active bishop. He was consecrated an Episcopa in Iraq by Mar Yosip Khananishu Metropolitan in 1973. He was happy to meet me. He asked me how was

oulose Mar Poulose. I told him Mar Poulose had passed away
ng ago, on 24 March 1998.

think that Bishop Daniel was only 22 years old when he
came bishop. So he is 53 years old now, one year younger
bishop Mar Yosip Sargis. Bishop Mar Yosip Sargis was
ly 16 years and 4 months old when he became a bishop.
ar Isho Sargis passed away suddenly on December 1966 in
ngland.

nose days of younger bishops are over in the Church of the
ast. The Church members are looking for mature priests to
come bishops. The Holy Synod in 1994 in Australia decided
at the candidates to become bishops should have at least
ver 30 years and should have earned a Master degree in
eology before they are considered to be selected to the
gher ranks. Now it looks possible to abide by these minimum
iteria. Because we have unmarried priests being educated
y the special interest of the Catholicos Patriarch of our
hurch, His Holiness Mar Dinkha IV.

n Sunday 25th July I celebrated Holy Qurbana in the Mar
aia Church in Modesto. I had celebrated Holy Qurbana in
e same Church in 1998 or so. At that time Qasha Oshana
anon was the parish priest there. Now he is in Ceres parish.
asha Kando Kando who was in Orange County at that time
the vicar of Mar Zaia Church. We had 4 deacons to assist
e. Shamasha Shimun Amadin had assisted me last time also.
ll appreciated the Qurbana and the *evangalion* I read in
ishana atieqa (old language).

I must add a word of appreciation to Shamasha Shimun Amadin. He is 75 years old. His wife was in hospital. Still he was driving me to houses I had to go. I am sure that his willingness to serve is a good proof for a deacon of the church. The word deacon means the one who assists. He was from the Jelu tribe of Bishop Mar Sargis.

After Qurbana there was breakfast reception in the hall. Kasha Kando Kando was kind enough to suggest that there was an opportunity to donate $2000 (about Rs. 90,000) for an ambulance to be brought in the Mar Timotheus Charitable Hospital. They were surprised to know that the hospital, which His Holiness the Patriarch had inaugurated in India in January 1991, did not have an ambulance. Two offers came within a few minutes. The biography of the Patriarch which I had written was announced. I had only one copy with me. 34 people immediately gave money. I promised to send e-mail to India and get 100 copies by airmail with 12 days. Some of them wanted to place this book in the libraries in the area.

Qasha Eshai Joseph came to see me. He ordered 100 copies of the Hudra, which was reprinted with the help of him about ten years ago. He had ordered 500 copies at that time. Qasha Eshai Joseph was happy to see a picture where he was seated next to Mar Yousip Khananisho Metropolitan as a priest and Shamasha Khanania (Later Mar Dinkha) seated on the other side. This photo was taken in 1952 in Kirkuk. Qasha Eshai Joseph was made a priest by Mar Yosip Khananisho Metropolitan in 1951. In that photo he has a beard. Now he does not have a beard. He has served this church in various

apacities for more than 50 years. He had earned an M.A. egree in San Francisco. He has been my friend for three ecades. I was happy to see him.

n the same evening I went to Bet Nahrain Assyrian Sat TV in small city called Ceres, close to Modesto and Turlock. Dr argon Dadeesho, the founder of the Assyrian Television rogramme, welcomed me. I was interviewed live with elephone calls coming in from Chicago and other places sking further requests. One lady who was watching the nterview asked me through the telephone whether I could write own the history of the Assyrian Church which I was talking bout. I replied that the history of the Church of the East niversally in the 20th century was written in my second octoral dissertation, which was published last year. Most eople who watched that TV interview were happy to hear bout the biography of **Mar Dinkha IV: The Man and His Message,** my 62nd book. I showed the audience many photos n that book. My visit was the third visit to the Bet Nahrain. I vas reading their magazine regularly from the very beginning. They had put news about me in the past.

Bet Nahrain AssyriaSat programmes can be seen in North, Central, South America & Canada. It is also seen in Europe, Russia. Middle East, East Asia & North Africa, Australia and New Zealand . It is with appreciation one can see the hard work of Dr.Sargon Dadeesho in starting Bet Nahrain magazine, then radio programme and finally Television prograne.

Qasha Oshana Kanon, priest of our parish in Ceres came to see me. He wanted the Biography of the Patriarch. He ordered 100 copies. Hew Mar Narsai Press can make some profit in the publication of this book so that they can print some other books like the reprint of the book **NESTORIAN MISSIONARY ENTERPRISE: A Church on Fire** by John Stewart. This book was reprinted by Mar Narsai Press in 1961 and went out of print for the past many years.

Mar Yosip Sargis has completed 38 years of episcopate. Our Catholicos Patriarch Mar Dinkha IV has completed 43 years of episcopate. The third one is Mar Narsai Metropolitan who was consecrated Episcopa in July 1968 in Beirut by Patriarch Mar Eshai Shimun assisted by Mar Dinkha who was Episcopa in Iran. I am the next one going to complete 37 years of service on September 21, 2005. The 5th prelate to complete 37 years of service will be Patriarch Mar Addai II who was consecrated Bishop one day after I became a bishop in the same Cathedral of Mar Zaia, Karradat Maryam in Baghdad. That Mar Zaia Church is no more there. Saddam Hussein demolished the church in order to construct residences for Ministers. After Qurbana there was a breakfast reception in the hall.

On Monday I had breakfast in the house of Kasha Kando Kando. Bishop Mar Sargis and his mother were there. I had lunch with Qasha Jameel Warda of Mar Addai Shleeha parish, Turlock who took me to the 10 acre land they have purchased about 6 years ago where they want to build a community hall with a capacity of 1000 seats, school, church, parsonage, car

ark etc. I accepted the invitation of the parish to celebrate Qurbana there during my next visit to California. I told him hat I had heard about that church. way back in 1952 even efore I joined Seminary. Because Deacon Mansur Elisha Darmo became Mar Thoma Darmo Metropolitan in May and eached in India in June 1952. In a future visit to California I would like to do Qurbana in the old Church or in the new Church which they plan to construct in the 10 acre land.

That evening I had supper in the house of Allen Aldawood, who was corresponding with me for a few years. His cousin William Michael who translated my book on the Fathers of our church from English to Arabic was there. I had met William Michael in Chicago. Some relatives also came and joined us or the supper. Assyrians are very hospitable.

Qasha Oshana Kanon of the new parish in Ceres was there. He ordered 100 copies of the biography of Patriarch Mar Dinkha which I wrote. He presented me a copy of his new CD on Aramaic prayers. I had met Qasha Oshana Kanon in June 995 during the Mesopotamia Light Seminar in Modesto. He was leading the Choir. Miss Linda George , the well known Assyrian singer of international fame was singing in that choir. As I am interested in music I went and met Linda George. Since then she has gone to encourage Assyrians in Iraq and n the diaspora singing patriotic songs..

On Tuesday Fred Aprim, a well known Assyrian writer, nterviewed me for the Zinda magazine. He is a well informed

person about the affairs of the Assyrian Church of the East. On Wednesday Wilfred Alkhas and I went to San Francisco to meet Dr. Peter Karoukian, Editor of Nineveh magazine. He had come to meet me in Trichur. He had spoken to our congregation in Trichur after the Ba'utha de Ninvaye that year. I was happy to see some of my books in his personal library. Every writer will be happy to see his books in the bookshelves of other people. Books are written for people to read it. Dr. Karoukian has many useful books on the old and new Assyrian language. I had first met him 17 years ago. in the Ashurbanipal library, Chicago.

On 29th July 2004 I took a Greyhound bus from Turlock to Tarzana. I had discussed about the possibility of going by car, train or airplane. Finally I decided to catch a bus. We stopped at Bakersfield. Passengers got to smoke, as it is prohibited to smoke in the bus. I remembered my journey in a GREYHOUND bus from Sacramento to New York for three days and three nights for $99. That was in 1967. The cost may be more now, 38 years later.

A deacon met me and drove me to another deacon Walter Ruwel who has a spacious house. Deacon Walter built his house and made it very attractive. The Shamasha as well as his wife were nice to me. They bought me some undershirts etc. We talked about the Assyrians as well as our church in particular.

I telephoned to my niece Miriam. Her husband Tony Katzdorn and Miriam's younger sister Dr. Miss Miki Mooken came the

ext day to take me to their house in San Diego. I spent the eekend with them in San Marcos near San Diego. Miriam's on Dane was happy to see his Mum's uncle. Dane who is nly 5 years knows a lot about the airplanes. He wants to be bomber pilot. I blessed their new home, closer to Dane's chool.

n Sunday August 1st Miriam's family along with her mother alu drove to the Mart Mariam Assyrian church in Tarzana ear Los Angeles. We reached the Church about one hour efore the holy Qurbana was to start.

asha Gewargis bet Rasho, vicar of our church in Tarzana, as in the church baking the Holy bread for the communion ervice. Then we had the *sapra* (morning prayers) I was happy o see two Indian families. One was Varghese, son of V.V. ntony, retired Head Master of our Mar Timotheus School in uriachira, Trichur. Although Varghese and family invited ne to visit their home, I said that I would do that during my ext visit.

he second family was Glady from Madras and her husband Iobin Khan, who is a Muslim convert from North India. I rst met him in an evangelism conference in Pattaya, Thailand n 1980. They were enquiring about my visit to that area nrough their Assyrian friends. Glady is the eldest daughter of Rev. Peters who lives near our Mar Qardagh Church in Madras.

As I had celebrated Holy Qurbana two times in that parish any of the worshippers knew me. Eddie and Maggie in whose home I had stayed in July 1997 were happy to meet me.

North Hollywood was the area of the church at that time. But now it is in Tarzana. It is a spacious property with enough space for parking etc. Qasha Aprem from the old calendar came to attend the Qurbana. He is the son of the sister of Mrs. Julia, wife of my Aramaic *malpan* (teacher)Archdeacon Kaku Lazar.

After Qurbana I sat for breakfast, meeting many people. I had to rush to the house of Qasha Gewargis Bet Rasho for a bigger breakfast with the members of the church committee. It was difficult for me to leave the Assyrian friends who wanted to talk to me. Since some Assyrians were present for the breakfast-lunch in the house of Fr. Gewargis beth Rasho, I was happy to talk with them. The daughters of the priest were smart. Their mother was smarter.

Fr. Gewargis Beth Rasho is a very energetic young priest. Recently he started an Assyrian School in his area to teach our children our Assyrian language and culture. He was a student of Archdeacon Kaku Lazar who was my own Malpan (teacher in Trichur). I remember Qasha telling me in 1997 visit, "You were Qasha Kaku Lazar's first student and I am his last student." Yes, I was Malpan Kaku Lazar's student way back in 1956 in Trichur. My teacher was only a deacon then. It is a difficult enterprise to start an Assyrian School in Los

ıgeles area. Although there are many Assyrian students they e all scattered in areas closer to other American schools. It difficult to gather them and enlist them in the Assyrian hool.

e have to venture into such concerted efforts in order to keep r language and cultures grow in the land of their adoption. is appropriate here to recall the famous dictum of William ırey from England who came as a missionary to India wards the end of the 18th Century and established Serampore ollege near Calcutta in 1818. "Expect great things from God d attempt great things for God."

ter some rest in the evening we went for a lavish supper in e house of deacon Dan Daniel. Our Catholicos Patriarch ar Dinkha IV had ordained Dan Yonatham Daniel as deacon 12 August 2001 in Los Angeles along with others. I had sited his brother Donald Daniel in Plano, near Dallas, Texas o years ago. I was happy to meet several Assyrian friends. ne of them asked me whether I was the same Mar Aprem nom they had met some 30 years ago. I told him that there as only one Mar Aprem in our Church in India. In our iversal Church we have two more bishops by the same name. ney are Mar Aprim Khamis of Phoenix, Arizona and Mar prim Athaniel of Hassake, Syria. Although I use the spelling prem, others use the spelling Aprim.

n Monday 2nd August Qasha Gewargis Bet Rasho drove e to the airport in the morning. When I reached Phoenix,

Arizona, Bishop Mar Aprim Khamis and Qasha Frederick Hormis were waiting for me at the airport. They took me to Sheraton Hotel. On 6th August Mar Aprim Khamis celebrated Holy Qurbana for the festival of Gilyana (Transfiguration). I participated in that service.

Qasha Frederick Hormiz, priest of Phoenix, Arizona had come to California in 1996 to invite me to Phoenix parish. I told him that I would accept his invitation in a future trip to that area. It is strange that it took eight years for me to fulfill that promise of visiting Phoenix, Arizona.

On Sunday 8th August I celebrated Holy Qurbana. There was reception in the Hall. Four people from Kerala who belonged to different churches came to attend the Qurbana. There are only very few people in Phoenix area who had come from Kerala. Some Assyrians had met me in California or Chicago in my previous visits. To me it was the first visit to Arizona. I had dinner in different homes.

I was delighted to have dinner in the house of Alexandra, daughter of my Aramaic Malpan, Kaku Lazar. Her two sisters and husbands were there. Alexandra asked me whether I was having with me the photo, which I took in their home in Baghdad in 1962. Although people say that I have good memory, I did not remember that I took her photo in 1962. Yes, I was about 22 years old and she was perhaps 14 or so. Her husband had just returned from Baghdad where he is serving as an interpreter for the American soldiers. He had a lot of pictures of the churches in Baghdad.

Monday 9th August Fr. Frederick Hormis drove Bishop
ımis and myself to see the Grand Canyon. I had heard
ut it. The natural rocks are a wonderful sight. They told
that they had taken Mar Narsai Metropolitan of Lebanon
ee these rocks. There were a lot of tourists. There is an
rance fee, which helps the upkeep of this tourist Centre.

and Canyon National Park

e Grand Canyon is more than a great chasm carved over
lennia through the rocks of the Colorado Plateau. It is
re than an awe-inspiring view. It is more than a pleasuring
ound for those that explore the roads, hike the trails, or
at the currents of the turbulent Colorado River.

is Canyon is a gift that transcends what we experience. Its
auty and size humbles us. Its timelessness provokes a
nparison to our short existence. In its vast spaces some
d solace from their hectic lives.

e Grand Canyon we visit today is a gift from the past
nerations. Take time to enjoy this gift. Sit and watch the
anging play of light and shadows. Wander along a trail
d feel the sunshine and wind on your face. Attend a ranger
ogram. Follow the antics of ravens soaring above the rim.
sten for the roar of the rapids far below pima Point. Savor
unrise or sunset.

As the shadows lengthen across the spires and buttes, tim passing into the depths of the canyon, understand what th great chasm passes to us : a sense of humility born in th interconnections of all that is and a willingness to care fo this land. We have the responsibility to ensure that futu generations have the opportunity to form their own connectio with Grand Canyon National Park.

Dismal Abyss or sublime Spectacle?

"Dismal Abyss," pronounced of Joseph Ives, leader of th first U.S. government expedition to the Western Grand Canyo in 1857-58. The Canyon impressed him a place of "unearthl gloom," "valueless" and "uninhabitable." He predicted tha his expedition would be the last to visit this "profitless locality. Even the artist's drawing in Ive's official report have foreboding quality. Ive's sour reaction to Grand Canyon wa not unusual for his time and matched the frustration expresse by the first Europeans to report seeing Grand Canyon thre centuries before. These Spanish explorers, searching for gold did not note the beauty of the Canyon, but instead their inabilit to cross the deep chasm.

People's perception of and reaction to nature were rapidl changing in the 1800s. Despite the intense labor and hardship of John Wesley Powel's 1869 Grand Canyon river trip, hi report published in 1875 extolled the sounds of the inne Canyon's waters that made Grand Canyon "the land o music." Clouds over the Canyon become "the children of the heaven" lending "infinity to the walls" Powel was so enthuse that he invited the landscape painter Thomas Moran to Gran

anyon. Moran, already well known for his expansive paintings
Yellowstone, labored nearly two years on his immense Grand
anyon masterpiece The Chasm of the Colorado, 1873-74.
st as his earlier paintings of Yellowstone country were
strumental in designating Yellowstone as the first national
ark, Moran's views of the Grand Canyon promoted a
ovement to preserve Grand Canyon as a national park.

reserving Our Cultural Heritage

housands of people have called Grand Canyon home during
e past 10,000 years. During your visit, you may come across
mnants of cultures from long ago. You may see evidence left
y miners and explorers of the early twentieth century or the
mains of the prehistoric Native American dwellings, rock
t, or artifacts such as pottery.

hese ruins and artifacts are a fragile, irreplaceable legacy.
he National Park service preserves these special places and
ederal law prohibits the excavation, injury, destruction or
moval of any artifact or archaeological site. When visiting
site,

O

ake pictures
ry to imagine what life was like in the past at Grand Canyon
ontact a ranger if you see archaeological sites defaced or if
ou witness someone removing artifacts.

DON'T

* Walk or lean on walls.
* Touch rock art or granary walls

If you would like to enjoy a cultural site visit:

* Tusayan Ruin on the South Rim
* Bright Angel Ruin at Phantom Ranch
* Hilltop Ruin, Nankoweap Granaries, and Unkar Del
  along the Colorado river.
* Walhalla Glades Ruin, Transept Trail Ruin, and Cli
  Springs Granary on the North Rim
* Rock art sites along the Bright Angel Trail
* Horseshoe Mesa Historic District on the Grandview Trai

Trouble On the Trail

Occasionally, true emergencies occur in the backcountr
Never abandon someone who is in trouble. Call for help, us
your signal mirror, or send a message with another hike
Almost all emergencies can be avoided with proper forethougl
and, when closely examined, are not truly critical and can b
resolved by those involved.

If someone asks your help, try to obtain the followin
information: nature of problem, number of people involve
physical description of people involved, and the location.

Rangers are prepared to respond to problems of all kinds an
will, if available, provide a necessary and appropriate leve

f assistance. Evaluate your situation rationally and thoroughly efore requesting help.

Helicopter evacuations are an ambulance service only. Evacuations are very expensive. Flying a helicopter in the Canyon is risky given the uneven terrain for landings and the odd wind currents. We take it seriously and so should you.

On 10th August I flew to Denver and then to Detroit. Fr. Benjamin Benjamin and deacons were waiting at the airport. Several church committee members came to visit me in the house of the priest. The members of the church committee were very friendly. They took initiative to raise donations from the church totalling 5000 dollars, as gift to the Mar Timotheus Charitable Hospital in Kunnathumkara near Trichur. There was a special dinner in my honour in the Assyrian Club.

Mr. Atour Y. Golani, President of the Assyrian American National Federation, gave me the Assyrian National flag and some gifts of the Federation. He invited me to be a honorable speaker in the Assyrian Federation annual assembly in California, on September 3rd. I told him that I had booked flight to return to India on 31st August from Chicago at the conclusion of the Holy Synod. So I missed a good chance to meet a large number of Assyrians leaders under one roof.

Fr.Benjamin Benjamin took me to attend a festival in a big Church he called Palestine Church. Actually it was a Greek speaking Church of the Antioch. The young priest was talking with me before the Vicar arrived. He had been a student of the

Holy Cross Theological Seminary in Brooklyn near Boston Massachusetts. He told that he was a student of my friend Prof.George Bebis whom I had met in the young theologians summer course in Bossey near Geneva, Switzerland In 1962. Later he wrote his Ph.D. thesis on Nestorius in Athens University in Greece. It is in Greek language. Anyhow he had quoted from my B.D. thesis in his Ph.D. thesis !

Sabh'a Yokhanna of the Sandos Electrical services in Sterling Heights was very helpful to me As his sons were helping in the business of Electrical Services, he had time to spare for driving me to different places including driving me to London, Canada the following Monday.

On 15th I celebrated Holy Qurbana in our church in Sterling Heights for the *Dukhrana* (Memorial) of Mart Mariam, blessed mother of Jesus Christ, who was God and Man. Some Assyrians came to talk to me about our Church in India etc. I was also happy to meet Tony Emmatty and his wife Molly who came all the way from Toronto in order to attend my Qurbana. Tony is the nephew of my brother-in-law Dr.N.V.George living in Rugby, England.

The next day Qasha Benjamin came with Saba'h to drive me to Canada.

I must record a special appreciation of Qasha Benjamin. He along with his wife and three daughters served me during my six days stay in their home. He brought me new suitcases,

ioes and a new cassock. He took me to the Canadian onsulate to get a visa for me like the previous trip four years go. God has blessed his family. His eldest daughter is aining to be a doctor.

n Monday 16th we crossed the border and reached London, ntario. There was no problem while we were crossing the order from USA to Canada. In my previous visit the uthorities questioned me as well as Qasha Benjamin. I do ot know whether the immigration authorities were more uspicious of me because I am an Indian or suspicious of asha Benjamin and his friend who were from Iraq.

Vilson Padavan and his wife Sicily were very happy to see e. They invited their close friends to their home in a short otice. It was a small after-dinner prayer meeting in their ome. I talked about Aramaic, the language of Jesus Christ. is an interesting topic after the movie the Passion of the hrist.

aul Johnson working in Detroit and living in Toronto came to ive me from London to Toronto. He is deputed to work in etroit. He has to drive every Monday morning from Toronto Detroit and drive back home on Friday afternoon. I spent e night in Johnson's house. The next day as they were packing go to India for vacation, Francis Palissery, elder brother of sha (Johnson's wife) took me to the Assyrian Bishop's House here Bishop Mar Emmanuel was residing. Bishop took me

for a picnic to visit the earliest church in Canada, which te
the history of the beginning of Christianity in Canada.

Archdeacon Odisho took me to his home for supper I told h
that I have met his grandfather Qasha Odisho, who h
founded an school at Sarsang near Mosul, in 1962 in the hou
of his cousin, Deacon Gewargis Benjamin who was Malp
in India before I was born. His father Qasha Eshu was
interpreter in Baghdad in February1984 during the *Ba'ut*
d Ninwaye.

As Bishop Emmanuel was going to Chicago the next da
moved to the house of Inasu and Aysha Nadakavukaran. Th
sons Sanjay and Sunil had come to see me in Budapest
year. They were studying for medicine in Hungary. On 2
August I did the house warming of the house of Dar
Mooken, my second cousin.

The next day I moved to the house of Joly and Seena Palisse
Seena's mother Anna Warunny was not there as she had g
to Trichur, India to spend time with her son Thomas who
living in Trichur. Seena's brother Mohan came with his wif
meet me there. One day Thomas too may end up in Toro
Some times immigration to Canada is not that easy. Tha
the final destination of Thomas as his brother Mohan, si
Seena and mother Anna are there. For a widow like Ann
will be nice if she has all her three children and their fami
near to her in Toronto.

The same day I moved to the house of Dr. Nishi and her husband Benoy. Their son Sajan played with me in a previous visit when he was a small boy. Now he has grown. That night we ate in the house of Jerry George, cousin of Dr. Nishi. Jerry George's mother living in Bangalore is the niece of late Atletha O.T.Inasu of our church in Trichur.

Jerry George presented me a DVD entitled **DAVID A man after God's own heart**, prepared by the Mar Thoma parish in Toronto in which Jerry had worked along with many others of that parish. I was able to watch that DVD only recently. It is of very good quality. The Mar Thoma parish in Toronto belonging to the Mar Thoma Church based in Kerala deserves our appreciation. There are talented people in our churches. The success comes only when we encourage them.

On Sunday 22nd I celebrated Holy Qurbana in the College Hall where I had celebrated four years ago. Archdeacon Odisho and Fr. Joseph and six deacons assisted. Fr. Paul Benjamin from Iran studying in Rome was there for vacation. We had a sumptuous breakfast. I rushed to Detroit by car to catch my flight from Detroit to Chicago.

I caught my flight in Detroit in time. When I reached the O'Hare airport in Chicago in the evening two young people were waiting for me to take me to the hotel. The whole week we were busy with the sessions of the 9th Holy Synod in the Mar Gewargis Cathedral; in Tuihy and Ashland Avenue in Chicago city.

On Saturday 28th August Polly Reuling of Waterloo, Iowa came to see me at the house of my niece Dr.Asha Furlow. Polly came with Unny Mary and Alice whom she had adopted from the Mar Timotheus Memorial Orphanage. My mother Mrs.J.D.Mooken had taken care of these two girls in the Mar Timotheus Memorial Orphanage, Kalathode, Trichur. Polly Reuling was happy that Mary had started her Graduate studies and Alice was looking forward to joining a good College. Alice graduated from West High School in Waterloo, Iowa on 23rd May 2004. the invitation had printed the Class Motto of Mark Twain, the American humourist of the last generation , "never let school get in the way of your education." As I write this book e mail has come from them stating that they would be visiting the Mar Timotheus Memorial Orphanage in August 2005.

Rabi Juliet Kasha is not only a high school teacher and writer of many Assyrian songs; she is a good friend of the India Church. She contributed liberally for the construction of the Mar Timotheus Charitable Hospital in Trichur. So I could not leave Chicago without visiting her. Although there was not enough time for me to spare, her son Ramsen Kasha, an active youth of our church came to pick me up for one evening meal. Ramsen's wife is also Assyrian. 99% of the Assyrians I met in the West have married from their race, many of them from the same tribe. Since I am a diabetic I could not eat some of the good things what Rabbi Juliet was offering me. She sat on the

inner table with me pretending to eat, but did not eat much. he eats chocolates in plenty.

stayed in the house of Juliet Kasha during the 6th Holy Synod f 1997 along with Bishop Poulose Mar Poulose who died on 4th March 1998. It was nice to meet Juliet's mother during at stay. She passed away a few months later. I had met Juliet's ster's family in Phoenix two weeks earlier. I am glad that oung people like Ramsen Kasha are showing active interest the church affairs.

he main event of my stay in Chicago was the 9th Holy Synod hich met in Mar Gewargis Cathedral. We were expecting all 2 prelates to be present in the Holy Synod. Unfortunately the isturbances in Iraq made Mar Gewargis Metropolitan of Iraq nd Mar Isaac Episcopa of Nuhadra (North Iraq) to stay in aq. So we were only 10 prelates in Holy Synod. Since it is a niversal church it is not easy to get a full attendance in the oly Synods. In the last Holy Synod Mar Isaac could not get isa. Mar Sargis came from Iraq much early nearly 2 years head. He was out of Iraq before the Americans came for a econd time, in March 2003.

he 10 prelates present in the 9 th Holy Synod were:

. His Holiness Mar Dinkha IV, Catholicos Patriarch of the Church of the East

2. His Grace Mar Narsai Debaz, Metropolitan of Lebanon Syria & Europe, Beirut.

3. " Mar Aprem, Metropolitan of India, Trichur

4. His Lordship Mar Yosip Sargis, Bishop, Baghdad

5. " Mar Aprim Khamis, Bishop of Western USA Phoenix, Arizona

6. " Mar Bawai Soro, Bishop of Seattle &Northern California, San Jose

7. " Mar Meelis Zaia, Bishop of Australia & New Zealand

8. " Mar Emmanuel , Bishop of Canada

9. " Mar Odisho Oraham, Bishop of Europe & U.K., Sweden

10. " Mar Aprim Athaniel, Bishop of Syria Hassake.

The main issue discussed in the 9th Holy Synod was th Common Statement of the Sacramental Life between the Roma Catholic Church and the Assyrian Church. All the prelate took part in the discussions actively. Since the document is i English correct translation was made in Assyrian for th prelates to discuss in detail. Thus the document was approve with minor corrections. Now a date has to be fixed for th common signing by the Pope and the Catholicos Patriarch.

During the 9th Holy Synod in Chicago from 23 to 30th Augus 2004.there were active assistants to His Holiness the Patriarc

make the necessary preparation and to see to our comforts
ıring our stay in Chicago.
everend Father Antwan Latchan
Dea. Dadway Daniel
" Noel Kambar
" George Esho
" Ninos Isaac
" Shliemon Maqsod
" Charbel Isaac
Mr. Awia Yousif
" Michael Okaro
" Fraidon Yonan
" Romel Bet-Nimrod
" Peter Zomaya
" Raman Rayes
" Ramsin Rayes
" Ramsin Abraham
" Joseph Kanna

here were about a dozen women at the cooking and serving ection. Mrs. Christina Wilson was their leader. As the food vas good I could not reduce my weight from 168 lbs to 158 or ven less. There was a public dinner with clergy and laity on unday August 29th where Bishop Mar Meelis Zaia of ustralia and New Zealand, Secretary of the Holy Synod xplained the main decrees and decisions of the Holy Synod.

On Sunday 29th August I conducted a Holy Qurbana in S
Johns Assyrian Church. The vicar Fr. Charles Klutz was ver
helpful. Santosh and Suma Nadakavukaran came with thei
children. My nephew Sanil Mooken, a 25-year-old enginee
(Information Technology), working in Tech Lighting, 740
North Hamlin, Skokie in the suburb of Chicago, drove me t
the church. Later my niece Dr. Asha, her husband Paul an
children Sophie and William were there. My sister's son D
Saje and his wife Dr. Sonia with their daughters Brianna an
Christina came from Indianapolis, Indiana.

During the dinner reception on Sunday 29th August two friend
had come from Phoenix and Detroit to meet me and hand ove
their gifts. Deacon Yushia came from Phoenix, Arizona t
hand over to me the laptop he had purchased on behalf of h
tribal fellowship, Mar Zaia. He is from the Jelu tribe. It wa
very kind of him to travel all the way to Chicago from Phoeni
Arizona to meet me and hand over to me a laptop with a nic
bag: I started using it on the same day.
To make the story up to date it must be recorded that th
Compaq laptop was stolen from my office in Trichur when
was attending the monthly clergy council in October 2004, fi
weeks after my getting it.
I was sorry that I had lost this laptop. After a few days th
police caught him. This young lad of less than 18 years ha
stolen one more laptop from a doctor in the St. James Missio
Hospital. He had stolen four Mobile phones from others and
cash of Rs. 10,000 from the Roman Catholic Basilica near n
palace. All the trial of this lad in juvenile court is n
concluded, the court gave the custody of my laptop to m

'he black bag and some accessories of his laptop had iisappeared.

)elay in Chicago airport. The newspaper USA TODAY ated August 4, 2004 gives a clue to the constant congestion in ıe air traffic of O'Hare airport.

" Runway jams stem from new flights, bad weather

By Alan Levin, USA TODAY

CHICAGO - Richard Bascom knew better, but he decided to fly through O'Hare International Airport anyway. "Every time I fly through O'Hare I get caught," Bascom said amid the bustle of the airport that has the most flights in the world.

Sure enough, his flight here June 8 from Cincinnati was an hour late, and he missed his connection to the Milwaukee. The sales man who flies nearly every day had planned to be home in Wisconsin by 6 p.m. instead, he faced an evening of waiting in lines and eating airport food.

Bascom and other frequent fliers have learned the hard way what federal regulators have become all too aware of – O'Hare has become the tardiest airport in history. And it is dragging the entire aviation system down with it.

Drastically overburdened by airlines that hav
overscheduled flights and by a clumsy patchwork
crossing runways. O'Hare epitomizes the problems t
aviation system faces. Delays this year have hit record leve
across the country. And today the federal government h
called an emergency meeting in Washington D.C. to a
airlines to reduce flights at O'Hare which it says has
ripple effect on airport delays nationwide.

Since November, flights delays of an hour or more are twi
as likely at O'Hare as before. In May, the airport record
14,500 delays, which far exceeds what was considered
bad month in previous years, according to data from t
Federal Aviation Administration. The human toll: Airpo
authorities provided cots for 2,378 passengers strand
overnight in May, one of the highest totals in recent yea

On June 8, when Bascom missed his flight, the traffic co
who guide planes through the sky began delaying fligh
into the airport to prevent chaos. By the end of the da
more than 600 flights were arriving and departing
O'Hare airport. Gary, Indiana and other proposals a
there to have an airport near O'Hare to reduce t
congestion in Chicago.

I flew to India on Tuesday 31 August 2004. Already two mont
had expired after I left India on 1st July 2004.

napter 4.

London in November

November 12 to 23 , 2004

n Friday 12 November 2004 I left Trichur in a hurry as usual the Cochin airport just in time to catch the flight to Madras. fter 18 minutes I remembered that my brief case was left in y residence. I took one minute to think a strategy whether I ıould travel without my briefcase or should I risk missing e flight waiting for the briefcase to be brought to me.

ly driver offered to go back and take the briefcase. I knew ıat even if my driver goes over speed we will not make it to ıtch the flight in time. So we stopped at a place where I noticed TD phone facilities and telephoned to my typist that he should ıll a taxi and bring my briefcase to the airport. Meanwhile I ould check in and wait till the last minute at the security check rea and grab the briefcase. If the briefcase did not reach me ı time I could travel without the briefcase as the passport nd tickets were with my Travel agent Mr. John Varghese who ould be at the airport. As my typist began to think about the ifficulties I told him that he should send my gardener in a axi to the airport.

checked in with my two suitcases without telling about my riefcase. When my travel Agent enquired about the briefcase told him that it would appear there in the right time. I asked ıy driver to look for the taxi. The driver called my residence fter 20 minutes and then he understood that Fr. C. D. Pauly nd Deacon Sachin were coming in a motorcycle instead of

the taxi as I suggested. Anyhow just one minute before
last boarding opportunity the airlines staff came looking
me and told me that it was the last boarding call. I rushed
the aircraft in time.

My driver Geevarghese realizing that I was upset think
whether I was going to get my briefcase in time or not advi
me that next time we should start half an hour earlier so t
we will get enough time to go back to Trichur and carry
missing briefcase ourself. I asked him a hypothetical questi
"Are you planning to forget the briefcase next time also? W
not you get one extra minute to check whether you have tak
everything instead of starting half an hour early and for
something and rush back to get it".

As a matter of fact I had started packing my bags sufficien
early. Although we had a baggage allowance of more than
kilos when we travel to the USA, the flights to Europe a
England permit only 20 kilos. As Yulia Cheery of Lond
parish had requested a set of Hudra weighing 5 kilos I had
ask for an extra baggage allowance of 10 kilos. I had to ca
10 copies of my recent book **Patriarch Mar Dinkha IV**
Man and His Message with 77 pictures of the Catholi
Patriarch I packed my two boxes with a weight of 29 ki
But at the Cochin airport I found out that it weighed 32 ki
So when I reached Madras I shifted books of more tha
kilos to my briefcase, which is not weighed and kept my t
boxes to 29 kilos. If they over charge for the baggage it n

too expensive in international travels. At any rate my humour oks were not that heavy.

Madras Fr .Jos K.John, the vicar was there and received e. I had a good rest in his home for a few hours. The two eacons and the junior priest telephoned to me. I usually do t call them as I do not have a mobile phone. But that was nd of them to wish me safe journey as I was passing through eir city. I promised Deacon Joju David that I would meet m in New Delhi a fortnight later during my return journey.

ot So Funny was my 63rd book. I rushed two final copies om the Press at the time of my departure and started reading e proof on the way. From Madras airport I wrote a lengthy tter to the Press suggesting some corrections asking them to ait till my return to print the next 2000 copies. I was trying realise my life's ambition to find at least one book of mine inted without a printer's devil. A book written by a bishop ould not give room for printer's devil.

fter midnight on Friday November 12th I finished writing tters to Trichur and posted them in the Post office in the rport and flew to Frankfurt where I arrived in the morning n Saturday 13th November. After a stop of about an hour I ew to London in another Lufthansa flight to reach Heathrow rport at 9 a.m. Actually we arrived 10 minutes before the heduled time. So we had to wait in a queue for getting rmission for landing.

My nephew Verghese George and his son Joel were wait
for me. My niece, Dr.Sheena Simon had also arrived fr
Tooting. She is an ophthalmologist with a high qualificat
of F.R.C.Ophth.(Fellow of Royal College
Ophthalmologists).She wanted me to spend a day or two
her home. Whenever I go to London I prefer to stay with
sister in Rugby or her son in Wembly or daughter in Tooti
Some years ago I used to stay in the house of Esha
Chemmani in Ealing. More Assyrians live in Ealing. Patria
Mar Eshai Shimun's father *Rab Haila* David, mother, a
Lady Surma and family lived in Ealing after their exile
Cyprus in August 1933 and before their immigrating to US

I went to stay in the house of my nephew, as Wembley is clo
to Hanwell where we have our Assyrian Church. After reach
the house in Wembley I called Shamasha Havel Michael
obtained the phone number of the parish priest Qa
Esthapanose Turkhan. Shamasha Havel told me that Qash
father died a few days ago in Northern Iraq aged 97.

I called Qasha to offer my condolence and to arrange ab
the Qurbana the next day. After making sure that I wil
able to celebrate Holy Qurbana the next day I began to con
the Indian friends. Dr. Danny Ollukaren who is a new mem
from Trichur. He has specialized in anesthesia for ne
surgery. He is a young man whose marriage I had condu
in Trichur last year. He agreed to come to the house of
nephew and go with us to the Church. He had to travel a l
way by train in the November winter, which was a

xperience for a person born, and brought up in my hometown Trichur. Still he came early enough to go with me to the Church.

On Sunday November 14th I joined Archdeacon Yonan Youvel Yonan and Qasha Esthapanose while they were reciting the morning prayers. Immediately afterwards I started Holy Qurbana. Qasha asked me how I was going to celebrate holy Qurbana without my Takhsa printed in Trichur. Always I carried the Takhsa printed in Trichur with Aramaic and Malayalam. I could steal a look into the Malayalam translation if I had any doubt regarding the next prayer or the action. I told him I am familiar with the Takhsa printed in Mosul in 1928 by Rev.Joseph de Kellaitha. Actually Joseph de Kellaitha had arrived in Trichur and made all the types needed for his Printing Press in Trichur in 1920 while he was a deacon.

Our clergy in India were using that Takhsa until 1959 when Mar Thoma Darmo Metropolitan printed a Takhsa with Malayalam translation. In 2003 we reprinted that book with some revisions in Malayalam translation. I managed without much difficulty with the Thakhsa of Mosul. Actually I had to turn one page back to find the words of *Paghre Damshiha vadme yaqira al madbha Qudsha* etc when we carry the holy bread and blood (wine) to the centre of the altar from the side walls. It is like a solemn procession carried on by the priest and deacons in the altar after the reading of the litany beginning with the words *nqum shappir*.

After Qurbana we moved to the Assyrian Club in Ealing where we used to celebrate Holy Qurbana before we bought the

present Church in 1987. Some familiar faces were there. S
were missing. People like Victor Vales, Rabi Aprim de Kell
his wife Hanna, Eshaya Chemmani and others had gone al
of us. Deacon Bawai de Matran, nephew of late Mar Y
Khananisho Metropolitan of Iraq, was there. He had assi
me when I celebrated qurbana in Ealing in 1984. If my men
is correct he arrived in England in 1964 or so. I met him
time in August 1966 in the house of Rabi Aprim de Kell
That was 39 years ago.

A new person who greeted me was Agnes whom I had me
Auckland, New Zealand. She is the sister of the wife of
priest there Fr.Toma Toma. Now she told me that she was
sister of the wife of the priest of London Fr. Esthapanose.
the wives of the priest of New Zealand and London are sist
Also, Fr.Toma Toma of New Zealand and Fr.George Tom
Chicago are brothers. Agnes introduced her husband to

Freidon Darmo came to me and told me that he had a lo
files and photos about Patriarch Mar Dinkha with him, wh
should be in the biography of the Patriarch. I told him
nobody told me that he had photos etc. Otherwise I wo
have definitely included them in this book. Freidon was v
the Patriarch in his trip to Russia for the 1000th anniversa
in 1988. He had been with the Patriarch for many other t
as his secretary. I am glad to know that on July 2005 he
elected as the Asssitant Secretary General of the Unive
Assyrian Alliance, an important position.

She told me that she had not seen the book **Austria to Australia**, a travelogue about my foreign trips in 2000 AD. I had mentioned about my visit to New Zealand with pictures of Qasha Toma K.Toma and the choir members welcoming me. So I promised to give her a copy of my travelogue. I did it the following Sunday when I handed that book over to Fr.Esthapanose.

After breakfast Fr.Esthapanose was making some announcement regarding the programme of November 21st. The microphone was giving trouble. I understood what he said in the modern Assyrian. He said that the Indian Church is poor. Despite their poverty they built so many churches. Our parish in England has money but cannot build a church large enough to have standing space for the worshippers and even to get a good microphone that works properly.

That microphone gave him enough trouble. It reminded me a joke in my book about a priest who had some trouble with the microphone. Then he said, " I think that there is some trouble with this microphone". The congregation could not hear what the priest said. They thought that he said "Peace be with you" So they automatically responded "And with your spirit." The people who were standing outside the church must have asked "Really?".

I had celebrated Holy Qurbana in this parish on June 1 and June 8 in 2003. I have written it in my travelogue **Budapest to Rugby** published in 2004.

After Qurbana I went to Tooting and stayed with my niece Sheena Simon and her husband Dr. Simon Abraham. Th daughter Serena wanted me to stay in their house forever. T children cannot understand that their mother's uncle has w to do not only on Sundays, but other days too. Some peo say clergymen have work only on Sundays and they are f six days every week.

BBC Radio, London interviewed me on Wednesday Novem 17th. I was in their central London recording studio. I v scheduled to be interviewed by different local radio statio by hooking up by phone to different stations as per th schedule. Some were live broadcast; some were pre record for the Sunday religion programme.

The reporter for World Religion programme came to the stu and personally interviewed me. The studio people told me t about 2 million hearers would listen to that programme in whole world.

During the lunch break as I was biting a cheese sandwich staff member rushed to the room and told me that I was to interviewed immediately from another station. As soon a sat near the microphone the radio station asked my opini on the soccer game. Then the interviewer realized that I w wrongly hooked. " Oh, you are the man of religion. This is t sports hour. You do not have to answer my questions unle

you want to." I was happy to be relieved from the studio room to finish my sandwich.

Apart from this one appointment for BBC radio I stayed indoor in the homes of my niece and nephew. It was cold in the second half of November in London. I was in London only once in November. That was 43 years earlier. I did not fear about my first winter in life. That was during October 1961 to June 1962 when I was a student in St.Boniface College, Warminster, Wiltshire. In Kerala I say we do not have winter. We never needed woolen clothes.

On the evening of 18th I shifted to the Allen Hall in Chelsea where we had the Assyrian - Vatican Theological Dialogue. This was the theological seminary for the archdiocese of Westminster. This building where the Seminary is situated once belonged to Sir Thomas Moore who became a martyr for the Catholic faith in the days after the reformation. in the 16th century.

On Sunday November 21 st after Qurbana in Hanwell, there was a reception for the delegates of Theological Dialogue committee in the Assyrian Club in Ealing. Since our Assyrian Church in Hanwell is small there was a proposal to meet in the Assyrian Club itself. At the same time some felt that we would not get the feeling of church in a hall. For Holy Qurbana we expect a church and not a hall.

I went to the home of Mrs.Eshaya Chemmani in Ealing then to the home of Archdeacon Yonan Y.Yonan in Hanwe went there not only to meet my friend from since my stay v him in Basra, Iraq in 1962, but also to meet the young poe in Voice of the East; his grand daughter Belinda Yonan, r aged 15. She is the daughter of Onel, son of Archdeacon Yor There is one poem called NEW YEAR'S EVE, which was be published in the November-December issue. I encourage yo and old in the Assyrian community to write for the magaz Voice of the East. This magazine published from India ev two months is a link between dioceses all over the world.

The total stay of 12 days in London was over. I flew fr Heathrow to Munich and on to New Delhi where I stayed attending the 90th anniversary celebrations of Natio Council of Churches in India. I was in its executive commit for about 24 years.

After visiting some members of our parish in Delhi and meet Fr. Mohan Konikara (Honorary vicar in Delhi) and deac Joju David, they drove me to stay for a day in the home late O.T.Andrews and in the YMCA. From Delhi I flew Calicut via Bombay to celebrate the 25th anniversary of t Mar Timotheus Church, which I had consecrated in Decemb 1979.

Joint Commission for Theological Dialogue
Between the Catholic Church and the Assyrian Church of the East
Press Release

The Joint Commission for Theological dialogue (JCTD) between the Catholic and the Assyrian Church of the East held its 10th annual meeting on 19-22 November 2004, at Allen Hall Colleges in London (Chelsea).

First, the members of the (JCTD) returned to the proposed "Common Statement on Sacramental Life" and some final amendments, which the Holy Synod of the Assyrian Church of the East suggested to be inserted. They also discussed possible moment for this proposed Common Statement to be officially signed by the competent authorities of both Churches.

Secondly, a paper was prepared by Dr. Theresia Hainthaler on *'Elements of Christology in the Synodicon Orientale and in Mar Bawai."* This paper was the last one in a series of studies regarding the theological tradition of the Church of the East. Scholarly research gives evidence indeed to the particular contribution made by prominent authors from Mesopotamian area to the development of Christian doctrine and teaching. As an outcome of these studies, the members of the (JCTD) decided to proceed to the preparation of a conclusive document on the early theological heritage of the church of the East. This document should give evidence to the historic significance to this particular heritage and also

to the way the Church of the East at present reads
understands it.

Thirdly, the members of the (JCTD) paid ample attentio
the main issue of this meeting, related to "*Pattern*
Communion Through History". This issue fixes the t
phase of the JCTD program, which deals with the constitu
of the church. From the Assyrian side, a key paper
presented by bishop Mar Bawai Soro on "Patterns
Communion according to the Church of the East Traditi
from the *Apostolic Era to the present Time*". From the Cath
side, four papers were presented on the present teaching
the Catholic Church regarding the ecclesiology of communi
according to the Decree "*Unitatis Redintegratio*" of the sec
Vatican council (Paper prepared by Fr. Mathew Vellanick
the Encyclical Letter 'Ut Unum Sint' of Pope John Pau
(paper prepared by Bishop Mar Sarhad Jammo): the Apost
letter "Orientale Lumen" of Pope John Paul II (paper prepa
by Archbishop Cyril Boustros); and the letter "Commu
Notio" of the Congregation for the Doctrine of the Faith (pa
prepared by Bishop Mar Antoine Audo).

The members of the JCTD agreed that in matters
ecclesiology, the tradition of the Catholic church and
Assyrian Church of the East have much in common. T
common patrimony can be retrieved in the theologi
liturgical and canonical sources of both traditions. Hist
moreover, offers an interesting picture of the relations, wh
existed during the centuries between the Church in Rome

the Church in Mesopotamia. All these elements, according to the members of the JCTD, deserve further study and reflection, not only for the sake of history, but first of all for the sake of common journey towards the restoration of full communion.

Fourthly, the members of the JCTD discussed several issues related to future activities of this Joint Commission. All agreed that it should be possible for this official dialogue to continue its research and discussion on issues related to the constitution of the church and to our search for the restoration of full communion. They also agreed that clergy and lay people on either side should be better informed about the real proceedings and results of this dialogue, so as to favour reception and to avoid possible misunderstandings. Efforts should also be made to make these documents available in several languages, according to the regions where faithful of our churches live together.

Finally, in the margin of this JCTD meeting, representatives of the Chaldean Church and the Assyrian Church of the East decided to undertake the necessary steps so as to reactivate the "*Joint Commission for Unity between the Chaldean Church and the Assyrian Church of the East.*" The task and agenda of this "Joint Commission for Unity" were first laid down in a "Joint Synodical Decree for Promoting Unity between the Assyrian Church of the East and Chaldean Catholic Church", signed on August 15th. 1997, by H.B. Mar Raphael Bidawid, Patriarch of Babylon of the Chaldeans and H.H. Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East .

The resumption of this program should also allow the acti
and the results of the JCTD to receive a more concret
effective reception among the clergy and the faithful of
particular Churches.

The meeting took place in a most cordial and constru
atmosphere. On Sunday November 21st, all members
JCTD attended the Holy Qurbana celebrated by H.G.
Narsai at St. Mary's Assyrian Church of the East in Ea
This celebration of the Holy Eucharist was also attende
H.G. Mar Odisho, Assyrian Church of the East, bisho
Europe. Afterwards, at the Assyrian Society of Great Br
a breakfast-reception was offered by local Assyrian comm
in honour of the members of the JCTD. Also invited t
reception was a large representation of both the Ass
and the Chaldean communities in London.

The participants at this meeting from the Assyrian Chur
the East side were: Metropolitan Narsai de Baz (co-c
Metropolitan Mar Aprem Mooken , Bishop Mar Bawai
(co-secretary), Bishop Mar Meelis Zaya, Rev. Archde
Yonan Y. Yonan, Rev. Fr. George Thoma and Rev. Fr. Wi
Yakob. The participants from the Catholic Church side
Bishop Brian Farrell (co-chair), Bishop Mar Antonie A
Bishop Mar Sarhad Jammo, Rev. Fr. Mathew Vellanicka
Theresia Hainthaler (consultant) and Mgr. Johan Bonny
secretary), Archbishop Cyrille Selim Boustros could
participate in this meeting due to visa difficulties.

The next meeting of the Joint Commission is planned to be held in Rome. from November 2nd (arrival) to November 6th (departure) 2005.

Three major themes will be on the agenda.

First, a paper shall be presented on the discussion further elaboration of a comprehensive document on the theological heritage of the Church of the East.

Secondly regarding the constitution of the Church. a paper will be presented on "*Patterns of Communion according to the Church of the East Tradition: after the 16th century.*"

Thirdly regarding the search for the restoration of full-communion, three papers shall be presented on the topic of "*Future Models of Full-Communion. of the East and the Catholic Church* " The term "Church of the East" here already connotes a unity between the Assyrian Church of the East and the Chaldean Catholic Church. These papers will be prepared from three complementary perspectives: the Assyrian Church
of the East,the Chaldean Church and the Catholic Church.

Chapter 5

U.K. & UAE

April 6 –23, 2005

On 6th April 2005 I went to Cochin international airpo
the morning. We took only one hour to reach the airport
was in the morning before the rush hour started. I flew d
from Cochin to Dubai. Since it was an international fli
had to go through the immigration and customs check be
boarding the plane. My travel Agent John Verghese was t
to help me and to hand over the visa for Dubai.

I did not have to take a visa for England this time, as the
month period of my visa taken in November 2004 for
previous visit, had not expired. I am grateful to the Br
Consulate in Madras for issuing a multiple entry vis
November 2004. I had not envisaged another visit to Eng
in the near future until the invitation to read a paper in
Seminar on Iraq in the School of Oriental & African Stu
in London. I wish that the British Consulate in Madras c
issue me a 10-year visa like the Americans. It costs mone
take a visa for every visit. As terrorism grows we cannot ex
nations to be more generous than what they are now.

The flight was of short duration. Just 3 and half hours f
Cochin to Dubai. After an hour in Dubai we got into anc
flight and reached London's Heathrow airport. My nep

Varghese George was at the airport. It took about 3 hours to each his home in Wembly.

Usually one night is involved in trips from Cochin to London. But now for the first time I made this trip on the same day. I wish it would be even faster if it were non-stop from Cochin to London. The Airlines may prefer to stop in its headquarters in Dubai. Moreover fuel may be cheaper in a stop in UAE. Emirates Air has their headquarters in Dubai.

On Saturday 9th April I read a paper in the Brunei Gallery Lecture Theatre in the School of Oriental & African Studies. A Seminar under the caption **The Christianity in Iraq II. The International Churches of Iraq** was conducted by SOAS in conjunction with the British School of Archeology in Iraq and the Anglican and Eastern Churches Association.

The brochure for the Seminar had the following introduction to the topic.

Located strategically on great trade routes, Iraq was a natural starting point for various missionary expeditions by land and sea. By the fifth century, a string of dioceses stretched across Iran to Afghanistan and Central Asia where the city of Merv served as the headquarters for missions east of the Oxus River, amongst both Turkic and Iranian peoples. Trade also played an important role in the spread of the Church of the East from southern Iraq down the Gulf to India.

During the Abbasid period, particularly under the incumb
of Patriarch Timothy I, the Church of the East had dioces
the Yemen. Tibet as far as China. Although Christianity
expelled from China at the end of the T'ang dynasty, it retu
several centuries later in the Mongol period. Sy
inscriptions at Tokmek and Pishpak provide remark
evidence of widespread medieval communities in Central
Tombstones from Quanzhou in China are testimony o
expanse of Syriac Christianity up to the fourteenth centu

The Churches of Iraq have once again assumed a gl
dimension in the twentieth and twenty-first centuries. Dias
communities have now emerged in Europe, England, n
America and Australia. Like their venerable counterparts,
are faced with challenges of multi-culturalism, lingu
diffusion and competing religious as well as distance
each other and Iraq. Many of these challenges will
considerable effort to overcome, but the new electronic
provides some solutions. Far-flung congregations are
able to be linked by the Internet and e-mail and maint
new international identity.

Dr.Erica Hunter, the convener of the seminar welcomed
audience. Rev. William Taylor also spoke in the ope
session. He was one of the Chaplains of the Archbisho
Canterbury. He had written a doctoral dissertation
Patriarch Peter III of Antioch for his Ph.D. in Syriac stu
under Professor Sebastian Brock in Oxford.. I told him t

had met him in Ealing when I needed to borrow a cope for my Qurbana a few years ago.

Dr.Erica Hunter handed over the moderatorship of the morning in the hands of another lady. Dr.Suha Rassam, a Chaldean scholar living in London moderated the sessions. I guess she is from the family of the famous Hurmizd Rassam and Nimrod Rassam of the 19th century. Prof. John Healey of Manchester read his paper on **Christians in the Gulf in the 7th century**. Dr.Wassilios Klein from Bonn read his paper **Syriac inscriptions from Tokmek and Pishpek in Central Asia.**

Christian communities in Yuan dynasty China (illustrated) was the paper read by Dr.Erica Hunter. My paper **The Mission of the Church of the East to India** was the last one in the morning session. In the afternoon Archdeacon Dr. George Khoshaba of the Ancient Church of the East and other priests or representatives of the Chaldean Catholic and Syriac Orthodox Church were present. Syriac Orthodox Church is a recent name given to the Church, which was known as Syrian Orthodox Church. Discussions were lively.

Prof. John Healey raised a question about the exact statistics of these Churches in Iraq. There is no suitable answer to this perennial problem. Many scholars think that the denominational claims in Iraq are exaggerated figures. One fact is certain. Although the Chaldean Catholic Church was the number 2 church in Iraq in the period prior to the World

War I (1914-18) soon it became the largest church i
pushing the Assyrian Church to the second p
Unfortunately some Chaldeans have started saying that
Orthodox Church is No.2 and the Assyrian Church is N
do not believe it.

Although a lot of Assyrians have migrated to Australi
USA still there are a large number of Assyrians left in

Dr.George Kiraz and his wife came from New Jersey, U
attend and speak in this seminar. His illustrated speec
The role of the Beth Mardutho and the global aspe
bringing Syriac studies anywhere, any time. It is excit
know what George Kiraz has already achieved throug
Beth Mardutho Institute, New Jersey, USA in reprinting
rare manuscripts and books in Syriac language, both E
and Western. As a computer engineer as well as Syriac s
Dr.Kiraz has dedicated his life to serve the cause of prese
the treasures of Syriac language.

On Sunday April 10 I celebrated holy Qurbana in the
Mariam Assyrian Church in Hanwell, near Ealing. Archd
Yonan Y.Yonan and Fr.Esthapanose Turkhan assisted.. D
Havel Michael and Deacon Colin were there as usual
Church had arranged breakfast for me and the Indian me
upstairs. In addition to the families of my niece and ne
Dr. Dannie Ollukaren and his wife Ammu as well as eng
Blesson Joy and his wife Lovely were present for the Qu

After Holy Qurbana Archdeacon Yonan and myself along with Dr.Siemon Abraham (husband of my niece Dr.Sheena) went to the house of Mrs.Ehaya Chemmani in Ealing. Dr. Lazar, son of my old Aramaic Malpan , Kaku Lazar, drove us there. From there I wanted to go to Euston railway station by tube railway to beat the traffic on the roads. But Dr. Lazar drove us to the Euston station . Dr, Simeon put me in the train to Liverpool.

After 3 hours my train stopped in Liverpool. Dr.Shereen Alexander and her husband Manu Alexander were at the railway station along with their daughter about 5 years old. She began to talk to me about Lubbock, Texas, USA where her cousin lives. Although Dr.Alexander suggested that he will show me the Liverpool Cathedral, I preferred to sit inside the house and talk rather than walk around the places.

Dr. Manu Alexander presented me the audio CD of the songs of his grandfather Pandialakal Mathew Philipose (1916 – 2001) who was an evangelist and writer of devotional songs. He had written 250 devotional songs in Malayalam. Dr. Manu Alexander's brother Dr, Ajay Alexander of Philips Hospital, West Tambaram, Madras produced these CDs and distributed freely to the people in honour of his late father who had laboured in the Lord's vineyard for 63 years.

Next day when I was returning from home to Liverpool railway station we realized that we have half an hour to spare. Therefore we went to se the Liverpool Cathedral. It is hundred

years old. King Edward VII laid the foundation stone for Cathedral in 1904; I have visited this Cathedral in 1962 w I was a student in St.Boniface College, Warminster, Wiltshire.

This is a newly renovated Cathedral. In 1978 Queen Elizal II attended the dedication of the West End of the Cathedra is the largest Anglican Cathedral in Britain & Europe, fifth largest in the world.

Length is 619 feet (189 m.).
Area is 104, 275 sq.ft. (9,688 sq.m.).
Height of Tower 331 feet (101 m.).
Bells. Highest and heaviest peal in the world (219 feet meter). 31 tons.

Londoners are speculating about their chances to host Olympic games for 2012. At the same time some Indians London are not happy. They say that it will make London m crowded than what it is now. Although new hotels and ro will be built the congestion during the Olympics Games be too much. More traffic jam will be in London and in neighbourhood. Some people will make profit of this situati while others may suffer more hardships if the rents of the hou go up.

On 6 July there was jubilation in London because London chosen as the venue of 2012 Olympics. Moscow, New Y and Madrid were eliminated in the first three rounds. Lond

;ot 54 out of 104 votes defeating Paris. This is 30th Olympics, nd third one for London. The previous Olympics were in 908 and 1948. This means in 2012 London's airports will be rowded. The new hotels will be built to cope up with the ourists.

The next day there were tears due to terrorism in London. Many innocent lives were lost. The death toll was 52 and 700 wounded. The terrorism of July 7th was repeated again in the ube stations in London. Terror struck in Egypt on 23 rd July. When will the world learn the message of love and peace to ll humans on this planet earth? It is not the aliens from another planet who will come and destroy the humans; it is we humans who will destroy each other by terrorism and hatred. O Lord, the Creator of this universe, save us.

On Tuesday 12th April 2005 Dr. Sheena George, my niece, got ready to drive me from her home in Tooting to Heathrow airport, London. As she is a busy ophthalmologist she had to be in the hospital in the morning. She got into her car in a hurry and tried to start before her husband Dr. Simon and I came near the car. Some engine trouble. She tried to start her car again. She never had such starting problems before. It was close to 6 a.m.and the London traffic would slow down soon. So Simon arranged a taxi and I went to the Heathrow airport.

My aircraft Emirates flight took off from Heathrow or
and I reached Dubai airport at the scheduled time aroun
p.m. the same day.

Timothy Mooken had arranged Marhaba, a Welcome se
agency to receive me and get me through immigration
Travel Agent in India told me that we have to stand in a
for scanning our eye. This is not to help us to chang
glasses, but to catch us if there is a crime. In New York
take our fingerprint. This is after the 11 September atta

Here I did not see any queue for eye scanning. Maybe be
the Welcome Agency took me through a short cut.
Varghese from our Mar Yonan Parish, Thirur who wo
the Dubai airport came inside and greeted me. When I
student in our Seminary 48 years ago I used to visit the
of his maternal grandfather Alappadan Thoma. Sunil to
afterwards that I had given him a recommendation t
admission for a technical Training course in St. M
orphanage, Trichur several years ago.

Our church members took the initiative to giv
advertisement in the **Khaleej Times** dated April 10, 20
the International page on India so that my friends may
about my first visit to UAE. The advertisement is reprod
below for record.

Welcome to

His Grace MAR APREM

Pleased to inform all members of Assyrian / Chaldean Syrian Church of the East that His Grace MAR APREM, Metropolitan of India will arrive in the UAE (Dubai) at 6.45 pm on 12 / 4 / 2005. All members and friends are requested to kindly co-ordinate each other of contact Mr E.K. Johnson Tel: 050.5456495 / Mr Rafi Mathews Tel: 050.7885929 / Mr. Thomson Tel: 050.4629771.

Althouh I had gone to most of the churches of the Assyrian Church of the East in the world I had not so far visited the Gulf countries. Hence I took Patriarch's permission to visit Gulf area and to celebrate the Holy Qurbana in Dubai Mar Thoma Syrian Church situated in an area called Jabal Ali. There are four Churches in one area in Jabel Ali. The first was a Syriac Orthodox Church under Patriarch Zakka Iwas worshipping in Malayalam. Then there is an evangelical Church praying in English and Arabic.and a shop of the Bible Society where Bibles in many different languages are sold. Then there is the Mar Thoma Syrian Church from India. Then there is a Catholic Church.

Mar Thoma Church in UAE has seven priests in places such as Dubai, Abu Dhabi, Sharja, Al Ain, Ras al Kaima, Ajman etc. I preached in the Mar Thoma service in Dubai parish on

Friday 15th April. The service started at 8 a.m. and was around 10.30.a.m. I preached in Malayalam for half an h Then I prayed at the beginning of the annual exam of Sunday school children. Then I met some of our chu members who attended the Mar Thoma Service. Then I vis the Bible Society bookstore. They have many Christian bo cassettes etc.

Fr.George Thomas, the priest of the Mar Thoma Syrian Chu accompanied me to their parish in Abu Dhabi. After lun preached at the Centre meeting of all organizations such Sunday school, Youth, Women society etc of all the se parishes in the UAE. There was a send off Rev.C.Yohannan, a priest. Mar Thoma Church is very st that a priest can serve in a parish only for three years. Th is always a queue of priests wishing to serve a Gulf par When a priest in Kerala gets 4000 rupees a month, he g 4000 Dirham in the UAE. That is about 45 thousand rupee is not that attractive as the expenses are higher in UAE. If wants a modest residential accommodation in Abu Dhabi, monthly rent will be 4000 Dirham. Dubai is more expens than Abu Dhabi and Sharjah.

In Abu Dhabi I stayed with Sajimon Jose and Rinni Chac whose marriage I had solemnized and whose baby girl, Ashi I had baptized in Trichur. In Dubai I stayed with Thimot Mooken most of the days and I stayed with Paul Vargh Chakola in Karama.area.

n Sharjah I visited the home of Chevalier Cheeran Varkey nd Latha (daughter of my cousin Jenny in Kunnamkulam). I isited E.K.Johnson and family. Johnson's mother Kunjamma s very active in the Prayer group and one of the elected lady nembers to the Representative Council of our Church in India. I had planned to visit Franco John and Liza Pavoo and their daughter Rosalin. I had solemnized their marriage. They came o Johnson's house to meet me, because it was too much to go o their house in that late evening.

I visited the Gulf Adhesive Labels Factory LLC and its Managing Director Manny Kelaita.in Ajman near Sharjah. I met the Indian workers in that Factory. His son Cliff runs the Factory. They gave me a portrait of Mar Abimalek Timotheus Metropolitan of Kellaita family from Mar Bhisho in Iran-Turkey area. Since I had written a biography of that metropolitan who worked in India since 27 February 1908 till his death on 30 April 1945, they were interested to know a lot of details about their late and famous uncle.

Some wanted my books including the joke books. The Assyrians gave a dinner reception in a restaurant Spinneys on Sunday 17th April. Mr. Zaia George, an engineer who had seen me in Baghdad in September 1968 was happy to see me again after more than 36 years. He is a *Jilwaya*, which means that he is from the tribe of Jelu. The tribal feelings are slowly disappearing from the Assyrians, some are still proud of such heritage.

I spoke on the ASIANET radio for 27 minutes in Malayal
After the interview was recorded the Director told me tha
would have to delete some of the portions to fit into their t
slot. I agreed. But when I heard it broadcast the follow
Thursday afternoon I realized that he did not delete anythi
Since I was too fast and used closely related sentences he m
have had difficulty to delete at appropriate places.

On Friday 22nd April we started Holy Qurbana at 10.15 a
and we were able to finish at 11. 45 a.m. Then we had a sh
meeting of all our people. Some members requested me
form a mission parish for our people in UAE like ot
churches from Kerala. I promised to write to His Holin
Mar Dinkha IV the Catholicos Patriarch of our Church.

About 60 members of our church from Kerala were prese
Another 20 members were there whose wives were members
our church. Because of the excellent ecumenical co-operat
in Kerala , some of them were happy to attend our Qurba

From the Assyrians there were 40 members from Iraq, Ir
Syrian, Lebanon, Jordan, and England. etc. They were hap
to meet so many from Kerala following our Qurbana. Fr. La
Maduthumpadi who was brought to Dubai to assist at
service read the Epistle in English and recited prayers
Malayalam along with the congregation. As some words su
as *bareklmar, Amen, Kasa, pielasa,Qashisha, shamasha*
were the same in both Malayalam and Aramaic t
congregation did not experience the language problem.

he language is a problem. But I read many prayers in Aramaic nd preached in English it was tolerable to both the Indians nd the Assyrians, I hope in future too such a bi lingual service ill be satisfying to both until we get enough people among ie Indians as well as the Assyrians so that we can arrange Qurbana in alternative Fridays in Malayalam or Assyrian. Vithout waiting for the lunch I rushed into the main hall of he Mar Thoma Church at 1 0' clock noon to preach at the English service. For my convenience the Mar Thoma priest inished the first part of the service in one hour and I was here on the pulpit right in time. At 1.30 p.m. we concluded he English service.

There are many Indians in the Mar Thoma Syrian Church born and brought up in Delhi, Bombay, and Calcutta etc who cannot read and write Malayalam the tongue of their mothers or fathers. For them the Mar Thoma Church arranged Malayalam service at 8 a.m. and English service at 12 noon. That is one way to avoid the congestion. As the Dubai parish has 5500 members, they cannot squeeze all members to one service. Some people attend the service on Thursday afternoon and others come on Fridays.

Families with small children cannot reach the church at 8 a.m. on Fridays. They prefer the afternoon of Thursday. There are two priests in that parish. They arrange buses to take believers to the church in Jabel Ali and to return them to the different places; there is no regular bus service to the church. Those who can afford car do come on their own. We too arranged buses for some of our believers.

After preaching in the English service I joined our men
for lunch. Some had finished. Others were very happy to
their friends and relatives. Then there were a lot of small g
photos. In the afternoon I had to speak in the Annual Ge
Body of the Mar Thoma Youth Group. Although tiring to
was happy to respond to their request to speak for one
The hall where we met was named after Bishop Isho
Thimotheus my classmate during our theological studi
Jabalpur from 1957 to 1961.They reprinted a chapter
written in Malayalam about Bishop Isho Mar Timothe
had forgotten what I had written some years ago. I was h
to read that booklet to remind me of what I had written a
the bishop in whose name that hall was named.

When I reached Thimothy Mooken's home at about 5 p.
was really exhausted. I rested for about an hour and pa
my bag for the night flight. Bindu, sister of Thimothy Mo
and her husband Suresh Philip had come for supper with
son and daughter. Suresh's sister Sujatha and her husb
Vinu also were there with their daughter. Since Timoth
unmarried the house was a lonely place except for the beau
and expensive fish in his fish tanks in the house. Now it
alive. We had a last supper in Dubai. We had prayers
some photographs to keep the memory of a visit.

FISH TO De-STRESS

Relaxation is often a very effective tool in managing str
While deep relaxation techniques, quick relaxation techni
and other such techniques are usually used by therapists,

ethod I advocate is a lot more interesting though. It's called *quaristhanics* – keeping an aquarium.

et Creative

eeping an aquarium, if done in the right way, can help you rike a balance in life. To maintain an aquarium one has to se both sides of the brain. It involves both scientific thinking nd creativity. Scientific and logical thinking is necessary as very aquarium is a mini-ecosystem when maintained well.

ven for the basic tank, proper thinking in lines of nitrogen ycle, lighting levels, oxygen levels in the water is required. n aquarium also allows a lot of creativity in setting up the nk. For example, in aquascaping the tank – using plants nd gravel and stones to set up the tank – The options open to e aquarist is mind boggling. A tank could purely be a lanted tank with just a few fish in it or could be one with a w interesting fish such as cichlids, which enjoy a rocky set-p with caves.
he tank is only limited by a person's creativity.

laintaining a beautiful aquarium in the living room also helps a common family activity. Many feel it helps in spending uality time.

rvind Mathew , Vice President of Ford India , was having a ort 3-day holiday in Dubai. They came from Madras to have eir brief holiday in Dubai. Arvind has worked in the Ford otor company in Turkey, Germany etc. His wife is Ann,

daughter of Mr. Jos Mooken of Cochin. Jos Mooken i
first cousin of Sunny Mooken, father of Thimothy Mo
Ann Mooken told me that my elder brother Prof. And
Mooken had given tuition classes to her when she v
College student. Their houses are in Fort Cochin.
Andrews Mooken was the Vice Principal and the Profess
Commerce of the Cochin College and Jos Mooken wa
Chairman of the Governing body of that College
photograph of myself with Ann, Arvind and their two
taken in the apartment of Timothy Mooken appears at th
of this book.

Aravind Mathew who was the Vice President for manufact
and supply at Ford India is promoted as the President
August 1, 2005. David Friedman, an American wh
currently President and Managing Director of Ford India
move to an executive position in Ford Asia Pacific. I
happy to see the smiling face of Arvind Mathew in the
India Express, Kochi dated July 7, 2005, and p.15 He mu
smarter than what I estimate in order to head the hig
position in India of an American multinational Compan

Dr.Muhammed Kasim working in Dubai, Sharjah
telephoned after he heard me on the Asianet Radio Progra
in Malayalam. His father the late Mr. Mohammed
Chirakel near Trichur was a friend of mine. I promise
meet him on my next visit to UAE.

In Karama I visited Lulu shop. It belongs to EMKE grou
was happy to read about the progress of this EMKE grou

Malayala Manorama on 22nd July when I was completing this travelogue. The managing director of EMKE group is Mr. Yusef Ali M.A. He has signed an agreement with Rashid Al Sube, Chairman of Al Wahd Club. This was done by the instruction from Sheik Saed Bin Sayed Al Nalyan, brother of UAE President. According to this agreement a shopping Mall named Al Wahd Mall will be completed by July 2006. There is parking space for 2000 cars. An area of 2 lakhs Square meter space will be occupied by super Mall. In addition to Lulu shop there will be hotel, Banks, Pharmacy etc. EMKE group has 436 shopping centers in 18 countries. They employ 12,400 staff members from 27 countries : I am proud that Mr. Yousuf Ali M.A. is from Trichur District, like me.

At midnight of April 22nd after a brief rest Timothy Mooken drove me to Dubai airport. Fr.Lazar Maduthampadi came to the airport before we reached. We said good-bye to our Dubai friends, promising to come back again to UAE. As soon as we crossed the immigration gate a Malayalee man and his wife greeted us. We did not know them.

He told us that he has some extra box and we should put it along with our baggage so that he can save the cost of extra baggage. It sounds like a harmless request. But we will be in trouble if it contained something illegal. We want to help a family. But the risk involved in it makes us to be unkind to his request. Anyhow he put it along with our baggage. But the booking clerk said that we would have to pay extra, if that bag is added to our baggage. So he reluctantly removed his heavy box. Then he took out some items out of his box.

The Qurbana of 22 April 2005 has been published in the b
mentioned media :-

1) Malayala Manorama Gulf Edition (26 April 2005)
2) Deepika
3) Asianet Radio
4) Arabia newspaper
5) Gulf Malayaly Internet News - http://www.gulfmalayaly.co
6) Pravasi Malayali Magazine - www.pravasi.cjb.net

I must express my gratitude to Daies Idiculla, editor o
Pravasi magazine, who took interest to give publicity to
people as well as my visit. It is the largest read or
Malayalam Web Magazine in the world. The main purpos
this magazine is to promote Pravasi Malayali Writers ar
share the Malayalam literature thoughts in a universal b
This Magazine is designed and produced to the internati
standards.

United Arab Emirates	**Holidays 2005**
New Year's Day	Jan 01
* Eid - Al – Adha (3 days)	" 31
* Islamic New Year	Feb 21
* Prophet's Birthday	May 01
Accession of the Ruler of Abu Dabi	Aug 06
* Lailat-Al-Isra and Al – Mairaj	Sep 11
* Eid-Al-Fitr (3 days)	Nov 12
* National day	Dec 02

It is very hot in U.A.E. in July-August months a new order has been issued in June 2005 by U.A.E. Labor Minister to give free time from 12.30 till 4.30. If anybody is ignoring this order, the labourers can approach Labour ministry. Normally a labourer is expected to work for 8 hours. Over-time wages should be paid if the worker has to work more than 8 hours.

Since July and August are very hot months in U.A.E. the next Holy Qurbana is proposed to be conducted in September. Some from India and the Middle East go for annual leave during this period, it was suggested to skip July-August months from arranging Holy Qurbana.

As we had one Qurbana in Jabel Ali in the Dubai Mar Thoma Church, there was a suggestion to look for Sharjah, where majority of our people reside. It is expensive to find accommodation in Dubai. Hence they prefer to live in Sharjah and work in Dubai. It is less than an hour for travel.

The New Sunday Express dated 1 May 2005 reports that Burj Dubai (Dubai Tower) is planned to be the tallest tower in the world. The foundation work is over. The height of this tower remains a secret. There was a rumour that China and India were building tallest Towers in the world. Malaysia'a Petronas Twin Tower became the tallest in 1997.

Some years ago New York's Empire State Building as well as the World Trade Center, and Chicago's SEARS Building were the tallest in the world.

Year	Name	Hei
1930	Chrysler Building, New York	104
1931	Empire State, New York.,	105
1972	World Trade Centre, New York	136
1974	Sears Tower, Chicago	145
1997	Patronas Twin Towers, Kuala Lumpur, Malaysia	148

Now the Tallest Building in the world is 2222 ft., wide 11 at the square base in Taipei, Taiwan. It was completed in 2 Now the three tallest buildings are Taipei 101, Petronas To and Sears Tower. If you take the top ten tallest towers, C has five and America has one more, the old Empire State bui which is No.9 in height and the oldest having been bu 1931. The tall ones in China are

Central Plaza, Honkong, China, built in 1992,
Shun Hing Square,in Shenzen GD, China,
CITIC Plaza in Guangzhou GD, China,
2 International Finance Centre in Hong Kong, China,
Jim Mao Tower in Shanghai SH, China.

My computer search gives the names of only nine in the li ten tallest buildings. Don't worry. Taipai 101 built in Ta Taiwan in 2004 is on the top of top ten.

America's tallest building is just announced on July 27, 2 It is Fordham Spire 2000 ft (610 metre). Actually it is 14 only. Then they add spire to reach 2000 ft. It is the brainc of Christopher Carley, Chairman of Chicago based Fordl Co. It is going to be in Chicago's lakefront.

Dubai has a lot of foreign tourists. The following report from **Khaleej Times** newspaper dated 10 April 2005 is reproduced below.

605,420 Britons love Dubai

By Ramona Ruiz

DUBAI – The U.K. accounts for a sizeable source market for the Dubai's booming tourism industry as it has taken the lead in the top source market of Dubai in 2004 with 605,420 hotel guests from this country alone.

Saudi Arabia, which ranked first in the top source market for Dubai for three consecutive years from 2000 till 2002, took the second slot in 2004, with 487,122 guests in Dubai's hotels.

The source markets, which ranked third, fourth and fifth in 2004 were Iran with 358,954, India with 349,330, and the UAE with 327,035 guests, based on Dubai Department of Tourism and Commerce Marketing (DTCM) statistics.

These markets have significantly contributed to the strong performance of Dubai's hotel industry in 2004 when it played host to 5.42 million guests at hotels and hotel apartments. Guest night grew by 22.2 per cent as the Dubai properties registered over 15.2 million guest nights last year. Total revenues stood at Dh 6.2 billion, a 37 per cent increase over 2003.

A DTCM official told **Khaleej Times** that the substantial growth of UK visitors in Dubai can be attributed to its excellent connectivity, its affordability, and the awareness of Dubai as one of the world's sought-after holiday destinations, especially among Europeans. In terms of accessibility, there are non-stop daily flights between the UK and Dubai from Heathrow, Gatwick and Manchester, apart from non-stop flights between UK and Abu Dhabi.

As I wrote the above words Mr.Chacko Konikara from
sent me Gulf News dated 19 June 2005 telling the v
regarding the construction of the Greek Orthodox Chur
UAE to be completed in 2007. One day our church mem
may do the same. Some have to be pioneers to put the
stone and then the progress will come.

Manny Kelaita of UAE sent me an article about the past hi
of our church in the Gulf area. It is reproduced below.

A Walk Through Times

Nestorians

Named after Nestorius, bishop of Constantinople (r
Istanbul) from 428 to 431, the Nestorians were a Chris
sect which believed that Jesus Christ embodied two diffe
natures, one mortal and one divine. This was branded a he
by the so-called 'Monophysites' and Nestorius was expe
from the Church in 433, but this teachings proved pop
particularly in the east, and Nestorian Christianity beca
alongside Zoroastrianism, a second semi-official religio
the Sasanians, spreading all the way to India and China

Nestorian Christianity spread to the Emirates in the mid-fo
century, perhaps brought by a monk named Jonah
established a monastery 'on the borders of the black isla
possibly identifiable with the Nestorian establishm
excavated on Sir Bani Yas Island in Abu Dhabi. Bishops f
Bet Mazunaye, as the Emirates and Oman were cal

attended Nestorian Church synods in Mesopotamia between the fifth and seventh centuries AD.

Sir Bani Yas

Located some 9 km off the Jebel Dhanna headland and 170 km west of Abu Dhabi, Sir Bani Yas is an island measuring c.11 x 8.5 km.

Sir Bani Yas has been mentioned in European sources since 1590 when the Venetian jeweller Gasparo Balbi listed 'Sirbeniast' as an island around which pearls were found. It was described in some detail during the 1820s and 1850s by British naval officers surveying the lower Gulf waters, but in the past two decades it has been completely transformed by HH Sheikh Zayed through a programme of tree planting coupled with the introduction of gazelle, oryx, llama, rhea, giraffe, ostrich and various other species of both birds and animals.

The island has been investigated by ADIAS, who have recorded the presence of some 36 archaeo- logical sites. Of these, by far the most important is that of a Nestorian monastery and church dating to the sixth-seventh centuries AD. Stucco decoration includes fragments of Nestorian crosses and vine-and-scroll patterns.

It is tempering to identify the monastic complex on Sir Bani Yas with one founded by Jonah, a monk who lived during the time of the Nestorian Catholicus Bar b'ashmin (343-346 AD),

on a 'black island' south of Bet Qatraye, i.e. Qatar and ea
Saudi Arabia.

ADIAS

ADIAS is the acronym of the Abu Dhabi Islands Archaeolo
Survey. The Survey was initiated at the request of HH Presi
Sheikh Zayed Al Nahyan, President of the United A
Emirates and Ruler of Abu Dhabi, and upon the invitatio
HE Sheikh Nahyan b. Mubarak Al Nahyan, Minister of Hi
Education, with the purpose of investigating the wes
coastal area and offshore islands of Abu Dhabi. The pa
of ADIAS is HH Lt-General Sheikh Muhammad b. Zaye
Nahyan, Chief of Staff of the U.A.E. Armed Forces. S
1992 ADIAS has conducted a field season every spr
Corporate support for ADIAS has come from a variet
sponsors, including ADNOC (Abu Dhabi National Compa
ADCO (Abu Dhabi Company for Onshore Oil Operatio
ADPOC (Abu Dhabi Ports Operating Company), Emir
Airlines and a variety of multinational corporations (e.g.
ICL) Peter Hellyer is the project coordinator in Abu Dh
and Dr. Geoffrey King, of the School of Oriental and Afri
Studies, University of London, is the project's acade
director.

Bet Mazunaye

The name given in Nestorian ecclesiastical sources to the a
of the UAE and Oman, called Mazun in Sasanian and so

:arly Islamic geographical sources. Bet Mazunaye was probably evangelized in the mid-fourth century, perhaps by a nonk called Jonah. In 424 the region's bishop, named Yohannon, participated in a synod held in Iraq at which the ndependence of the Nestorian church from its parent church n Antioch (Syria) was proclaimed and ratified. Bishops from Bet Mazunaye are later recorded at synods held in Seleucia-Ctesiphon, the Sasanian Capital in Iraq, in 544, 576, and 676. By this time, however, the Nestorian Christians of Bet Mazunaye had begun converting to Islam and the acts of the synods of the Nestorian church make no more mention of bishops from the region.

Archaeological evidence of Nestorian Christianity in the Emirates has been found on Sir Bani Yas, where the remains of a monastery have been excavated.

Mazun

The anonymous Kashf al-Gumma says, 'The Kesra (Khusrau/Chosroes) named 'Oman Mazun/And Mazun, o friend, is a goodly land/A land abounding in fields and groves/With pastures and unfailing springs.' In fact, Mazun was the Middle Persian name for Magan or Maka, and applies equally to the territory of the UAE and the Sultanate of Oman. We first find the name Mazun in an inscription of Shapur I, son of the founder of the Sasanian empire, Ardasir the Great, where it appears as the twenty-seventh land of the empire of the Sasanians. This suggests that Mazun was incorporated into

the empire by c. 250 AD may have occurred several de
earlier since various later Arabic sources record that Sha
father, Ardashir, campaigned against the Oman peninsul

By the fourth century AD a significant portion of Ma
population had converted to Christianity, for the region ap
as Bet Mazunaye in the acts of the Nestorian church. I
late Sassanian period Mazun was ruled by members of t
Julanda family who acted as clients of the Sassanian k
The fact that Mazun is mentioned in a number of late Sass
and early Islamic sources as a province of the Sasanian em
suggests that it remained so from its seizure in the third ce
AD up until the Islamic conquest of the region.

Al Dur

The largest pre-Islamic site on the Gulf coast of the UAE
Dur is located several kilometers in the north of umm
Qaiwain just east of the main highway running from Sha
to Ras al-Khaimah. The site is enormous, extending
roughly 4 km northeast to southwest, and about 1 km in
from the highway.

Al-Dur has been known since the early 1970s when an I
expedition first conducted excavations at the site. In the 19
and 1990s a European expedition (Belgian, British, Dan
French), followed by a strictly Belgian team conduc
extensive excavations at al-Dur.

ooks by Mar Aprem

iographies

Mar Thoma Darmo – A Biography ..... pp 214, 1974
Mar Abimalek Timotheus - A Biography ..... pp 282, 1975
Mar Abdisho Thondanat ..... pp 136, 1987
Strange But True: An Autobiography ..... pp 236, 1981
Not So Strange: An Autobiography, Part II ..... pp 236, 1991

hurch History

Nestorian Fathers (Reprint 2002) ..... pp. 168, 1976
" Missions (Reprint 2002) ..... pp 134, 1976
The Chaldean Church in India ..... pp. 241, 1977
The Council of Ephesus of 431 pp. 196, 1978
0. Sacraments of the Church of the East ..... pp. 142, 1978
1. Nestorian Theology ..... pp 183, 1978
2. Nestorian Lectionary & Julian Calendar ..... pp. 142, 1982
3. Western Missions Among Assyrians ..... pp. 152, 1982
4. A Nestorian Bibliography ..... pp. 128, 1982
5. Indian Christian Who is Who ..... pp. 210, 1983
6. The Chaldean Syrian Church of the East
(ISPCK, Delhi) ..... pp 64, 1984
7. Good News Festivals in India ..... pp. 224, 1984
8. Indian Christian Directory ..... pp. 264, 1984
9. Mar Aprem, Theologian & Poet ..... pp. 136, 1990
0. History of the Assyrian Church in
20th century ..... pp. 308, 2003

Travelogues

21. America Revisited ..... pp. 148,
22. From Baghdad to Chicago ..... pp. 168,
23. Australian Assyrians ..... pp. 132,
24. Belgium and Holland, via U.K. & U.S.A. ..... pp. 124,
25. Sydney to Canberra ..... pp. 128,
26. The Assyrians in Iraq pp.112,
27. Germany via Vienna pp.140,
28. Washington New York pp.133,
29. London to Moscow ..... pp 134,
30. Los Angels to Tokyo ..... pp 136,
31. Oxford to Austria ..... pp 144,
32. Salzburg to Boston ..... pp 140,
33. Israel, Scandinavia & U.S.A ..... pp 112,
34. Hassake to Hollywood ..... pp 112,
35. Italy, Liban & Iran ..... pp. 112,
36. To U.K. Via U.S.A. ..... pp. 104,
37. USA, Canada, Europe & Thailand ..... pp. 104,
38. Austria to Australia ..... pp. 104,
39. India to Indiana ..... pp. 112,
40. Two Trips in 2002 ..... pp. 104,
41. Budapest to Rugby ..... pp. 128,
42. UAE via U.K. and USA ..... pp. 140,

Humour

43. Bishop's Jokes pp.180,
44. Laugh with the Bishop ..... pp. 95,
45. Laugh to Health C.L.S. Madras ..... pp. 82,

46. Holy Humour ..... pp. 104, 1993
47. Joy to the World ..... pp. 104, 1994
48 Holy Smile ..... pp. 100, 1997
49. Not So Funny ..... pp. 112, 2004

Malayalam

50. An Introduction to the History of the Eastern Churches (Revised Reprint, 1990) ..... pp. 196, 1976
51. *Christeeya Bhakti Ganangal* ..... pp. 124, 1985
52. Sabha Charitra Dictionary ..... pp. 424, 1985
53. Christuvinte Kalpadukalilude (Travelogue) ..... pp. 168, 1985

General

54. From Relief to Development : ..... pp. 282, 1979
55. Teach Yourself Aramaic ..... pp. 152, 1981
56. Behold the Cross of Calvary ..... pp. 208, 1987
57. Sermons From the Gospels Vol. I ..... pp. 208, 1988
58. " " " " " II ..... pp. 138, 1988
59. The Nestorian Canon Law ..... pp. 138, 1990
60 Mesopotamia Light ..... pp. 120, 1993
61. Voices of the East ..... pp 128, 1998
62. Mother of the Motherless ..... pp 112, 2002
63. Poems and Prayers ..... pp. 100, 2002
64. Patriarch Mar Dinkha IV ..... pp. 312, 2004

To be published in 2006

1. Assyrian Fathers
2. Syriac Manuscripts in India
3. Teach Yourself Aramaic Vol II

About the Author

Most Rev. Dr. Mar Aprem (formerly George Mooken) was bo
Trichur, Kerala, India in June 1940. Educated in India, Eng
and America, he specialized in Church History. He was the Pres
of the Church History Association of India. (1976-82).

After his intermediate course of two years in St.Thomas Col
Trichur (Madras University) George Davis Mooken studied for
years in Leonard Theological College, Jabalpur and ea
B.D.(Bachelor of Divinity) degree of Serampore.Senate. He sp
year of Postgraduate studies in St. Boniface College, Warminst
England and visited Switzerland, Rome, Greece, Iraq, Jor
Lebanon, Syria etc in 1962. After two years of service in the ch
in Trichur he earned two master's degrees in Church History
from the United Theological College, Bangalore (**M.Th**
Serampore, 1966) and the other from the Union Theolog
Seminary, New York (**S.T.M.** degree, 1967).

He was a candidate for Doctor of Theology (**Th. D.**) degre
Princeton Theological Seminary, U.S.A., when he was consecr
bishop in Baghdad, Iraq in 1968. In 1976 he earned his **D.**
(Doctor of Theology) degree from Serampore University,
Calcutta. Mahatma Gandhi University, Kottayam conferred on
Ph. D, degree in the Department of Syriac language & Literatu
2002.

Ordained a deacon on June 25, 1961, he became a priest on the
he completed twenty-five years of age on 13 June, 1965. He
consecrated bishop on 21st September 1968 and promoted
Metropolitan eight days later in Baghdad.

Washington United Church scholarship, Oct 2003

Patriarchal Consecration Anniversary, Chicago, Oct 2003

Mar Aprem' sister's family, Chicago, March 2004

Patriarch & Sanil Mooken, Chicago 2004

New York Qurbana 4 July 2004

Joy & Saje Mulakkan in California in July 2004

After Qurbana in New Britain, Ct, 11 July 2004

San Jose 11 July 2004

London, U.K. 10 April 2005

Mar Aprem with Children in Dubai, April 2005

Alice Reuling, 28 August 2004

Mar Aprem & Thimothy Mooken in Dubai,April 2005

Assyrians after Qurbana 22 April 2005

Timothy Mooken's sister Bindu, husband Suresh, children (Donne & Kevin), Sujatha, Sweta, 22 April

Reception in Detroit on 15 August 2004

Manny Kelaita's Gulf Adhesive Label Factory

Tony & Molly Emmatty in Detroit

ARAVIND MATHEW & ANNE WITH SONS (ROHIT & SAMIR) IN DUBAI

ISBN 81-902205-2-7

9th Holy Synod, August 2004 in Chicago. Seated L to R. Mar Narsai Metropolitan of Lebanon, H.H. Catholicos Patriarch Mar Dinkha IV, Mar Aprem Metropolitan of India.

Standing L to R. Bishop Mar Bawai Soro, Mar Odisho Oraham, Mar Aprim Khamis, Mar Yosip Sargis, Mar Emmanuel, Mar Meelis Zaia, Mar Afram Athniel.

Absent: Mar Gewargis. Sliwa Metropolitan, Baghdad, Iraq, Mar Isaac Khamis, Arbil, (North Iraq).